

THE FIRST YEAR OF GREEK



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TORONTO

THE FIRST YEAR OF GREEK

BY

JAMES TURNERY ALLEN, PH.D.

ASSOCIATE PROFESSOR OF GREEK
UNIVERSITY OF CALIFORNIA

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PREFACE

HOWEVER regrettable it may seem, during the past decade or so Greek has come to be in this country largely a college subject. Already approximately four thousand students each year begin the study of Greek after entering college,¹ and this number is certain to increase. Nor are all of these freshmen and sophomores; many are juniors, seniors, and even graduates. Statistics show, moreover, that the majority do not continue the study beyond two years. Indeed, many are content with but a single year.

These new conditions under which the study of Greek is begun have given rise to a new and serious problem. For it is clear that students of college age do not desire, and should not be expected, to begin the study of a language in precisely the same manner as children of fourteen or fifteen. The course must be more compressed; the content of the first year, richer. Just so far as is possible in so brief a period the student must be given the opportunity of reading in their original form choice portions of Greek literature — the finest flower and revealing of the Hellenic mind. To this end all other objects are, for the majority, subordinate.²

¹ See my article "College Students Beginning the Study of Greek," *Classical Journal*, XII (1917), pp. 331-332.

² See my "Old Wine in New Bottles," *University of California Chronicle*, XV (1913), pp. 235-242; reprinted in revised form under the caption "The First Year of Greek" in *The Classical Journal*, X (1915), pp. 262-266. •

More than eight years have passed since I first addressed myself to this problem. A series of lessons and exercises was prepared, and these, annually revised, were used with successive classes until more than three hundred students had been introduced to the study of Greek by their means. They were used, moreover, by five different teachers both in preparatory school and in college. This book is the fruition of this long-continued experiment. As its title indicates, it is designed to provide material for an entire year for pupils of high-school age and for college students who recite in this subject but three times each week. College classes which meet five times a week may complete the work in less than a year.

The plan of the book is simple. It consists of two parts followed by a vocabulary. Part I contains lessons (*μαθήματα*) and exercises (*γυμνασίαι*); Part II, a grammar (*γράμματα*). The scheme of the lessons is fairly uniform. Each begins with a numeral, followed in many instances by a quotation to be learned by heart. Following these in turn are references to the grammar (Part II), a vocabulary, one or more selections for reading, and notes (*σχόλια*). The selections have been chosen for their intrinsic merit and graded with greatest care, and deserve to be read and re-read many times. In fact, there are only a few that are not worthy to be memorized, which indeed was one of the chief considerations in determining their choice. For in learning a language like Greek there is hardly any exercise more helpful than memorizing and reproducing from memory suitable passages both in prose and verse.

Many of the lessons, moreover, are followed by a supplement (*προσθήκη*), which may be treated in one of two

ways. Some may be used as exercises in reading at sight, others may be assigned as additional lessons. All of the selections both in the lessons and in these *προσθήκαι* have been taken directly from Greek literature. Occasionally a passage containing a rare word or an unusual construction has been admitted. But these are exceptional. In the main only common words and standard constructions will be found in these pages.

The exercises (*γυμνασταί*), which conclude Part I, are intended to accompany the lessons and should be regarded as suggestions admitting of indefinite imitation and expansion.¹ Although very incomplete, they will be found to provide, if treated in this manner, abundant material for both oral and written work, even for those teachers who desire to employ the "direct" method. Experience has demonstrated, however, that this method in the case of Greek is not very successful with mature students. These yield themselves more readily to the memorizing of selections, writing from dictation, and similar exercises. Such exercises cannot be repeated too frequently.

The grammar (Part II) contains practically all that the pupil will need until he begins the reading of Homer and drama. Non-essentials have been omitted, while forms of infrequent occurrence, such as those of the pluperfect, receive but slight attention. But a sincere attempt has been made to state all fundamental principles not only briefly but clearly, and this feature of the grammar, coupled with the fact that lessons and grammar have been carefully articulated, should make this portion of the book one of invaluable service. The marking of the long vowels in such words as *καρδίᾱ*, *δευτέρᾱ*, and the like may

¹ See the note prefixed to Exercise II, p. 178.

seem unnecessary, but has been adhered to consistently throughout for the sake of its pedagogical value.

Although few of the selections in this volume are taken from Xenophon, and these entirely from his *Memorabilia*, the pupil who successfully completes these lessons is ready for the *Anabasis* or any similar text.

To all who have aided in the preparation of this book, and especially to my students whose good-will and forbearance have made possible its thorough testing, I make grateful acknowledgement.

UNIVERSITY OF CALIFORNIA,
June 1, 1917.

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ΤΟ ΠΡΩΤΟΝ ΜΕΡΟΣ
ΤΑ ΜΑΘΗΜΑΤΑ

PART I
THE LESSONS

THE FIRST YEAR OF GREEK

I. εἰς μία ἔν. α'

Τὸ Πρῶτον Μάθημα

Ἀρχὴ ἡμῖν πάντων. — Παροιμίᾳ Ἑλληνικῇ.

(The) beginning (is the) half of all. “ Well begun, half done.”

— Greek proverb.

For the Alphabet (ὁ ἀλφάβητος), see Part II (ΤΟ ΔΕΥΤΕΡΟΝ ΜΕΡΟΣ), §§ 1, 1 a; ¹ Punctuation Marks, § 2; Pronunciation, § 3 (Vowels), § 4 a (Diphthongs: αι, αυ, ει, ευ, οι, ου), 5 b, c, e (Consonants); Breathings, § 6 a-e; Accents, § 9 a, b, c; Quantity, §§ 8, 9 f.

ΟΝΟΜΑΤΑ ΚΑΙ ΦΗΜΑΤΑ

(α)

ἐστὶ *he (she, it) is. est.*

ἦν *he (she, it) was. erat.*

(β)

ἡ ἀρχὴ *the beginning. Cf. archaic. ἐν in. ἐν ἀρχῇ in (the) beginning.*

See ΣΧΟΛΙΑ.

ἡμῖν *half. Cf. Lat. sēmi.*

ὁ θεός *the god, god. Cf. theology.*

Acc. τὸν θεόν. πρὸς τὸν θεόν *in the presence of God.*

καὶ *and.*

ὁ λόγος *the word, speech. Cf. logic, -logy.*

τὸ μάθημα *the lesson. Cf. mathematics.*

ὁ, ἡ, τό *the. § 24 a.*

οὗτος *this (one), he.*

πάντων *of all (things).*

πρῶτον *first. Cf. prototype.*

τὸ σχόλιον *the note. Pl. τὰ σχόλια.*

Cf. Lat. scholium.

¹ The pupil need learn at first only so much of the alphabet as occurs in this lesson.

ΕΝ ΑΡΧΗ ΗΝ Ο ΛΟΓΟΣ

Ἐν ἀρχῇ ἦν ὁ λόγος, καὶ ὁ λόγος ἦν
 πρὸς τὸν θεόν, καὶ θεὸς ἦν ὁ λόγος.
 οὗτος ἦν ἐν ἀρχῇ πρὸς τὸν θεόν.

— Ἐκ τοῦ εὐαγγελίου τοῦ κατὰ Ἰωάννην, Α', α'-β'.

ΣΧΟΛΙΑ

ἐν ἀρχῇ. Pron. like ἀρχῇ. See § 4 b. The article is omitted, as in Eng. *in bed, on time*, etc.

καὶ θεὸς ἦν ὁ λόγος. The article is omitted with θεός, because this is in the predicate. θεός is put first for emphasis, see § 198.

II. δύο. β'

Τὸ Δεύτερον Μάθημα

Thorough review of Lesson I, including a mastery of both quotations. These should be studied until they can be reproduced from memory either orally or in writing (see Preface). Improper Diphthongs, § 4 b.

Crisis, § 15. For *Aristotle* and *Menander*, see Vocabulary of Proper Names.

ΟΝΟΜΑΤΑ ΚΑΙ ΠΗΜΑΤΑ

(α) ἐστὶ (before a vowel, ἐστίν). § 13 b	τρέφει <i>he (she, it) nourishes, rears.</i>
ἄλλος <i>another. Cf. allopathic.</i> αὐτός <i>self. Cf. automaton.</i>	(β) πεδῖον (τό) <i>plain. κἂν πεδίῳ even in the (fertile) plain.</i>
γεωργός (ὁ) <i>farmer. Cf. George.</i> Acc. τὸν γεωργόν.	πέτρᾱ (ἡ). <i>rock, rocky hillside. Cf. Peter. See Matthew xvi. 18. κἂν</i>
δὲ <i>and, but.</i>	πέτραῖς <i>even among (the) rocks.</i>
εἰρήνη (ἡ) <i>peace. Cf. Irene.</i>	πόλεμος (ὁ) <i>war. Cf. polemic.</i>
καὶ <i>and, also, even. § 189. κἂν</i> (καὶ ἐν) <i>even in.</i>	σοφός <i>wise, clever. Cf. sophomore.</i> φίλος <i>dear. ὁ φίλος the friend.</i>
κακῶς <i>badly, ill.</i> καλῶς <i>beautifully, well.</i>	φιλόσοφος (ὁ) <i>one fond of wisdom, philosopher.</i>

1. Ὁ φίλος ἐστὶν ἄλλος αὐτός.

— Ἀριστοτέλης ὁ φιλόσοφος.

2. Εἰρήνη γεωργὸν καὶ πέτραις

τρέφει καλῶς· πόλεμος δὲ καὶ πεδίῳ κακῶς.

— Τοῦ Μενάνδρου.

ΣΧΟΛΙΑ

ὁ φίλος. See § 103 a.

καὶ πέτραις. The hillsides of Greece are very rocky. The metrical scheme of this line and a half from Menander is :

$\begin{array}{ccccccc} \text{—} & | & > \text{—} & | & \cup \text{—} & | & > \text{—} & | & \cup \text{—} \\ \cup \text{—} & | & \cup \text{—} & | & \cup \cup \text{—} & | & \cup \text{—} & | & \cup \cup \text{—} & | & \cup \text{—} \end{array}$

in which the sign > represents a long syllable where the meter strictly calls for a short.

Beginning with this lesson each noun is accompanied in the word-list by the appropriate form of the article in parenthesis. These should be pronounced and memorized in the reverse order, thus : ἡ εἰρήνη, ὁ φίλος.

ΤΩΙ ΔΕΥΤΕΡΩΙ ΜΑΘΗΜΑΤΙ ΠΡΟΣΘΗΚΗ

(*Supplement to the Second Lesson*)

See Exercise 1 (Η ΠΡΩΤΗ ΓΥΜΝΑΣΙΑ).¹

Ι Γ Ω Γ Η Ε Β Ρ

Συνα⁴]γωγὴ Ἑβρ[αίων *Synagogue of the Hebrews*

Fragment of an inscription from a synagogue at Corinth (*cf. Acts xviii. 4*). It is perhaps not impossible that this was the synagogue in which Paul preached, and this the very inscription which stood over the door in his day ! Note the capital letters (§ 1 c).

¹ For the use of the Supplements (Προσθήκαι) and the Exercises (Γυμνασίαι) see the Preface.

III. τρεῖς τρία. γ'

Τὸ Τρίτον Μάθημα

Ἔστιν ὁ μὲν χείρων, ὁ δ' ἀμείνων ἔργον ἕκαστον.
οὐδεὶς δ' ἀνθρώπων αὐτὸς ἅπαντα σοφός.

— Θεόγνις, 901-902.

Thorough review of Lessons I and II, as before.

Ἔστί accented ἔστι, § 10 c, 3; οὐκ ἔστιν οὐδεὶς *there is no one*, οὐκ ἔστιν οὐδέν *there is nothing*, § 180; ἐγώ and σύ, § 21 (learn the full declension of each); the use of μέν and δέ, ὁ μὲν—ὁ δέ, §§ 190, 191; Agreement, § 100; Accusative of *Specification*, § 113 d.

For *Theognis* and the *Elegiac couplet* see the Vocabulary of Proper Names, s.v. Θεόγνις.

ONOMATA KAI PHMATA

ἀμείνων *better*.

ἄνθρωπος (ὁ) *human being*. Cf anthropology.

ἅπαντα = πάντα *all things*.

βιβλίον (τό) *book*. Pl. τὰ βιβλία.
Cf. Bible.

ἕκαστον *each*.

ἔργον (τό) *deed, work* (εργ-).
Cf. Germ. *Werk*.

ἴον (τό) *violet*. Lat. *viola* (fίον).

μέγα *large, great*. Cf. megaphone.

οὐδεὶς *no one* (οὐ- δ-, εἶς).

ρόδον (τό) *rose*. Cf. Rhodes.

σέλινον (τό) *parsley*. Cf. celery.

σοφός *wise, skilled*.

ταῖς *these, here (they are)*.

χείρων *worse*.

1. Μέγα βιβλίον, μέγα κακόν.

— Καλλίμαχος ὁ φιλόλογος.

2. Ποῦ μοι τὰ ρόδα: ποῦ μοι τὰ ἴα; ποῦ μοι τὰ
καλὰ σέλινα;

Ταῖς τὰ ρόδα. ταῖς τὰ ἴα, ταῖς τὰ καλὰ σέλινα.

ΣΧΟΛΙΑ

The *Elegiac couplet* quoted above from Theognis has the following metrical form:

$$\begin{array}{ccccccc} \dot{\cup} \cup \cup & | & \dot{\cup} - & | & \dot{\cup} \cup \cup & | & \dot{\cup} - & | & \dot{\cup} \cup \cup & | & \dot{\cup} - \\ \dot{\cup} - & | & \dot{\cup} - & | & \dot{\cup} \wedge & | & \dot{\cup} \cup \cup & | & \dot{\cup} \cup \cup & | & \dot{\cup} \wedge \end{array}$$

The first verse is an hexameter; the second, a so-called pentameter. The latter always has a strongly marked pause in the third foot.

οὐδείς ἀνθρώπων (ἐστίν) αὐτός no one of human kind (is in) himself, etc

The verses beginning *ποῦ μοι* are a fragment of an ancient Flower song, which was sung by a chorus of girls and their leader; the first verse by the leader, the response by the chorus who danced as they sang. The metrical form (§ 8, 9 f.) is as follows:

$$\begin{array}{ccccccc} > \dot{\cup} & | & \cup \cup \cup & | > \dot{\cup} & | & \cup \cup \cup & | > \dot{\cup} & | & \cup \cup \cup & | & \cup \dot{\cup} & | & \cup \wedge \\ \cup \dot{\cup} & | & \cup \cup \cup & | & \cup \dot{\cup} & | & \cup \cup \cup & | & \cup \dot{\cup} & | & \cup \cup \cup & | & \cup \dot{\cup} & | & \cup \wedge \end{array}$$

ποῦ μοι τὰ ῥόδα; Where for me (are) the roses? i.e. Where are my (§ 103 b) roses? Supply ἐστίν (§ 100).

τὰ καλὰ σέλῖνα my beautiful parsley. The ancient Greeks greatly admired the feathery leaves of the parsley, and frequently used them in the making of chaplets. The city Seli'nus was named from the plant.

ΤΩΙ ΤΡΙΤΩΙ ΜΑΘΗΜΑΤΙ ΠΡΟΣΘΗΚΗ

Exercise 2 (Ἡ Δευτέρᾳ Γυμνασίᾳ).

IV. τέτταρες τέτταρα. δ'

Τὸ Τέταρτον Μάθημα

Λύπης ἰατρός ἐστίν ὁ χρηστός φίλος. — Τοῦ Μενάνδρου.

Thorough review, with special reference to words, phrases, and quotations. Accents, § 9 (entire, especially 9 e); Enclitics, § 10; Proclitics, § 11.

Exercise 3 (Ἡ ΤΡΙΤΗ ΓΥΜΝΑΣΙΑ).

ONOMATA KAI PHMATΑ

(α)

εἰμι *I am* (for ἐσ-μι). Cf. *sum*.¹εἰ *you are* (*thou art*). *es*.ἐστί(ν) *est*.ἐσμέν *we are*. *sumus*.ἐστέ *you (ye) are*. *estis*.εἰσί(ν) *they are*. *sunt*.

(β)

ἀγαθός *good*. Cf. *Agatha*.ἀδελφός *born of the same womb*,hence : ἀδελφός (ὁ) *brother* ;ἀδελφή (ἡ) *sister*. Cf. *Philadelph*ia.ἰατρός (ὁ) *physician*. Cf. *pediatric*.λύπη (ἡ) *grief, sorrow*. Gen. *λύπης*.λοιπός *left, remaining*. καὶ τὰλοιπά (κτλ.) *et cetera*.μήτηρ (ἡ) *mother*. *māter*.πατήρ (ὁ) *father*. *pater*.χρηστός *useful, good*.² Cf. *chrestomathy*.

V. πέντε. έ

Τὸ Πέμπτον Μάθημα

Μελέτη τὸ πᾶν. — Παροιμίᾱ Ἑλληνική.

Accents, § 9 a, b, c, e ; Enclitics (type II) § 10 b, 2 ;
 Uses of the Cases, § 111 ; Uses of **Αὐτός** *self*, § 106 ; the
 Second Declension, § 29 A-B (ὁ φίλος. ὁ αὐτὸς ἰατρός.
 τὸ παιδίον. ὁ φιλόσοφος. ὁ δούλος. τὸ τρίγωνον. τὸ
 δῶρον).

Herewith Exercise 4 (Η ΤΕΤΑΡΤΗ ΓΥΜΝΑΣΙΑ).

¹ The root of this verb (*to be*) is ἐσ-. Cf. Lat. *es-se*. All the forms of this verb which appear in this lesson are *enclitic*, except that of the sec. pers. sing. : εἰ. This form *never* loses its accent. See Exercise 3.

² In early Christian times the word *Χριστιανοί* was often, through a misconception, written *Χρηστιανοί*, as though from *χρηστός* instead of *Χριστός*. At that period these words were identical in pronunciation.

ONOMATA KAI PHMATΑ

ἄνισος ἄνισον *unequal*¹ (ἴσος).

ἀλλήλων ἀλλήλοις ἀλλήλους *each other*. § 26.

ἀπό (ἀπ', ἀφ', § 6 f) *from*. Lat. *ab* (Gen.).

διπλάσιος -ον *double*.

ἔάν *if*.

ἔμπροσθεν *earlier, before*:

ἡμίση (τά) *the halves* (ἡμισυ).

ἴσος ἴση ἴσον *equal*. Cf. *isothermal* (ἄνισος).

μεῖζον *greater, larger*.

μέρος (τό) *part*. Gen. μέρους, 117 b. ὅλος ὅλη ὅλον *whole, entire*. Cf.

holocaust.

πολλάκις *many times* (πολλοί).

τε *and*. τε καὶ *both and*. § 195.

ἐγώ τε καὶ σύ *you and I*.

KOINAI ENNOIAI

Axioms (Gr. *Common Notions*) of Euclid.

α'. Τὰ τοῦ αὐτοῦ ἴσα καὶ ἀλλήλοις ἐστὶν ἴσα.

β'. Καὶ ἐὰν ἴσοις ἴσα προστεθῇ (*be added*), τὰ ὅλα ἐστὶν ἴσα.

γ'. Καὶ ἐὰν ἀπ' ἴσων ἴσα ἀφ-αιρεθῇ (*be taken away*), τὰ λοιπά ἐστὶν ἴσα.

δ'. Καὶ ἐὰν ἀνίσοις ἴσα προστεθῇ, τὰ ὅλα ἐστὶν ἄνισα.

ε'. Καὶ ἐὰν ἀπ' ἀνίσων ἴσα ἀφ-αιρεθῇ, τὰ λοιπά ἐστὶν ἄνισα.

ς'. Καὶ τὰ τοῦ αὐτοῦ διπλάσια ἴσα ἀλλήλοις ἐστὶν.

ζ'. Καὶ τὰ τοῦ αὐτοῦ ἡμίση ἴσα ἀλλήλοις ἐστὶν.

η'. Καὶ τὸ ὅλον μεῖζον τοῦ μέρους ἐστὶν.

ΣΧΟΛΙΑ

Μελέτη τὸ πᾶν *Practice (is) the whole (thing)*, "*Practice makes perfect*."

Τὰ τοῦ αὐτοῦ ἴσα ἐστὶ *The equals of the same (thing) are, etc.*, § 100.

¹ Adjectives (at least those of the first-second declension type) normally have three endings in the nominative, thus: M. καλός F. καλή N. καλόν *beautiful*.

But *compound* adjectives usually have only *two endings*, thus: M.-F. ἀν-ισος N. ἀν-ισον *unequal*.

ΠΡΟΣΘΗΚΗ

1. Λύπης ἰατρός ἐστὶν ἀνθρώποις λόγος.—Μένανδρος.
2. Λύπης ἰατρός ἐστὶν ὁ χρηστὸς φίλος.—Τοῦ αὐτοῦ.
3. Ὑγίεια καὶ νοῦς ἀγαθὰ τῷ βίῳ δύο.—Καὶ τοῦ αὐτοῦ.
4. Ὁ νοῦς γὰρ ἡμῶν ἐν ἐκάστῳ θεός.—Καὶ τοῦ αὐτοῦ.
5. Πᾶς πατήρ μῶρος.—Καὶ τοῦ Μενάνδρου.

βίος (ὁ) *life*. Cf. *biology*.

γάρ *for*. § 184.

μῶρος -ᾶ -ον *dull, foolish*.

νοῦς (ὁ) *mind, understanding*.

ὑγίειᾶ (ἡ) *health*. Cf. *hygiene*.

VI. ἔξ. 5'

Τὸ Ἑκτον Μάθημα

Πλούσιον νομίζοιμι τὸν σοφόν. — Πλάτων.

Thorough review of Lessons I–V : words, phrases, forms, quotations. Exercise 5 (ἡ πέμπτη γυμνασίᾳ).

The Verb. One of the chief difficulties encountered by the student when he essays the mastery of ancient Greek is found in the inflection of the verb, for the Greek conjugational system is more elaborate even than that of Latin. The trouble arises in the main from the multiplicity of the forms; the scheme of the conjugation is simple and clear.

Read carefully §§ 131, 133 (first and last sentences), 143, 162, 171 (first sentence), and 144.

Learn the present indicative, and the optative, imperative, and infinitive of the progressive action-stem of the regular verb (active voice), taking as the type the verb λύω *I am loosing, unfastening*, § 79 A.

In the same way conjugate: γράφω (*cf. graphic*);

ἔχω *I am holding, I have*; λέγω *I am telling, talking* (cf. λόγος); χαίρω *I rejoice* (imper. χαίρε, χαιρέτω, κτλ.); ἀναγινώσκω¹ *I am reading* (lit. *I recognize again* (ἀνά)); ἐλληνίζω; κελεύω *I am urging* (commanding); μαυθάνω; νομίζω *I hold as customary, I regard, I believe* (cf. νόμος *custom, law*).

Repeat in negative form, as follows:

οὐκ ἔχω	μὴ ἔχοιμι	μὴ ἔχε	μὴ ἔχειν
οὐ λέγω	μὴ λέγοιμι	μὴ λέγε	μὴ λέγειν

ΣΧΟΛΙΟΝ

Verbs of *thinking* regularly in Greek govern the infinitive. The infinitive of the verb 'to be' (εἶμι) is εἶναι (= *esse*). Hence πλούσιον νομίζοιμι τὸν σοφόν (εἶναι) means *Rich may I believe the wise (to be)!* This quotation is from the famous prayer of Socrates with which Plato closes his *Phaedrus*.

VII. ἑπτά. ζ'

Τὸ ἑβδομὸν Μάθημα

Learn by heart the passage from *Matthew* quoted below. Herewith Exercise 6 (Η ΕΚΤΗ ΓΥΜΝΑΣΙΑ).

ΟΝΟΜΑΤΑ ΚΑΙ ΠΗΜΑΤΑ

(α)

δι-ορύσσω *dig through* (διά).

κλέπτω *steal* (κλέπτῃς). Cf. kleptomaniac.

θησαυρίζω *treasure up* (θησαυρός).

(β)

διά *through*. Cf. diameter.

ἔπου *where(ever)* (ποῦ).

ἐκεῖ *there, in that place*.

οὐρανός (ὁ) *heaven, sky*. Cf. Uranus.

ἐπί *upon* (Gen.). Cf. epigram.

ἐπὶ τῆς γῆς *upon the earth*.

οὔτε . . . οὔτε *neither . . . nor*
(both not . . . and not).

θησαυρός (ὁ) *treasure, treasure-house*. Cf. thesaurus.

οὐ . . . οὐδέ *not . . . nor yet*.

καρδίᾳ (ἡ) *heart*. Cf. cardiac.

πλούσιος *rich*.

κλέπτης (ὁ) *thief*. Pl. κλέπται.

πλοῦτος (ὁ) *wealth*. Cf. plutocrat.

¹ For the *recessive* accent in the imperative of the trisyllabic and the polysyllabic verbs, see § 78.

Μὴ θησαυρίζετε ὑμῖν θησαυροὺς ἐπὶ τῆς γῆς, ὅπου σῆς καὶ βρῶσις ἀφανίζει, καὶ ὅπου κλέπται δι-ορύσσουσιν καὶ κλέπτουσιν. θησαυρίζετε δὲ ὑμῖν θησαυροὺς ἐν οὐρανῷ, ὅπου οὔτε σῆς οὔτε βρῶσις
 5 ἀφανίζει, καὶ ὅπου κλέπται οὐ δι-ορύσσουσιν οὐδὲ κλέπτουσιν. ὅπου γάρ ἐστιν ὁ θησαυρός σου, ἐκεῖ ἔσται καὶ ἡ καρδιά.

— Έκ τοῦ εὐαγγελίου τοῦ κατὰ Ματθαῖον, ζ', ιθ'-κα'.

ΣΧΟΛΙΑ

2. σῆς καὶ βρῶσις ἀφανίζει *moth and rust (eating) make(s) to disappear.*
3. ἔσται *will be.*

ΠΡΟΣΘΗΚΗ

1. Φίλους ἔχων νόμιζε θησαυροὺς ἔχειν. — Μένανδρος.
2. Νόμιζ' ἀδελφούς τοὺς ἀληθινούς φίλους.

--- Τοῦ αὐτοῦ.

3. Κακὸν φέρουσι καρπὸν οἱ κακοὶ φίλοι.

— Καὶ τοῦ αὐτοῦ.

4. Ὑπόπτερος ὁ πλούτος. — Εὐριπίδης.

ἀληθινός -ή -όν *true.*

ἔχων *having*

καρπός (ὁ) *fruit.* (cf. *carpology.*)

ὑπόπτερος *winged.*

φέρω *bear, bring. fero.*

VIII. ὀκτώ. η'

Τὸ Ὅγδοον Μάθημα

Σμῖκροῖς πόνοις τὰ μεγάλα πῶς ἔλοι τις ἄν;

— Εὐριπίδης ἐν τῷ Ὅρεσθῃ, 694.

The *Instrumental-Dative*, § 121. The *Accusative as Adverb*, § 113 e.

The Verb: Moods, § 143.

Uses of the Subjunctive (negative μή):

- a) *Exhortation*, § 155.
- b) *Question of Appeal*, § 156.
- c) *Conditional Clauses*, § 167 A.

Uses of the Optative (§ 161):

- a) *Wish*, § 162.
- b) *Potential*, § 163.
- c) *Conditional Clauses*, § 168 A.

Learn the subjunctive (active voice) of the progressive action-stem of λύω, § 79 A, and conjugate the verbs in the following clauses, repeating the full clause each time:

- α) ἐὰν ἐπιστολὴν γράφω *if I be writing a letter.*
- β) ἐὰν μὴ ἐπιστολὴν γράφω.
- γ) εἰ ἐπιστολὴν γράφοιμι *if I should, etc.*
- δ) εἰ μὴ πλούσιον νομίζοιμι τὸν σοφόν.

Herewith Exercise 7.

ONOMATA KAI PHMATA

(α)

ἔλοιμι ἂν *I might, (would, could, etc.) seize or grasp.*

(β)

ἅπας = πᾶς *every one, all.*

δεσπότης (ὁ) *lord, master, despot.*

Voc. (ὦ) δέσποτα.

ἐάν (ἄν, ἤν) *if (Subj.).*

κἂν (= καὶ ἐάν) *and if, even if.*

ἐπιστολή (ἡ) *message, letter. Cf. epistle.*

μεγάλα (τά) *the large (prizes).*

μηδείς = οὐδείς.

μικρός or σμικρός *little, small. Cf. microscope.*

οὐδέν ἥττον *no less.*

πόνος (ὁ) *toil, pain, labor.*

πῶς; *how?*

τίς; *who?* τί; *what? why?*

τις *any one.* τι *some thing. Enclitic.*

I. Ἐὰν ἔχωμεν χρήμαθ', ἔξομεν φίλους.

— Μένανδρος, Μον. 165.

2. Εὖχου δ' ἔχειν τι, καὶ ἔχης, ἔξεις φίλους.
— Ὁ αὐτός, Μον. 174.
3. Καὶ δοῦλος ἦ τις, οὐδὲν ἦττον, δέσποτα,
ἄνθρωπος οὗτός ἐστιν, ἂν ἄνθρωπος ᾖ.
— Φιλήμων πρεσβύτερος.
4. Τίς ἐστιν οὗτος; Β. Ἰατρός. Α. Ὡς κακῶς ἔχει
ἅπας ἰατρός, ἂν κακῶς μηδεὶς ἔχῃ.
— Φιλήμων νεώτερος.

ΣΧΟΛΙΑ

1. χρήμαθ' (χρήματα, § 6 f (end)), *things, possessions, property, wealth* ἔξομεν *we shall have*.
2. ἔξεις *you will have*. εὔχου *pray* (imperative).
3. εἰ τις ᾖ *if one be* (subjunctive of εἰμί *I am*).

IX. ἐννέα. θ'

Τὸ Ἐνατον Μάθημα

Κοινὰ τὰ τῶν φίλων. — Παροιμίᾳ Ἑλληνικῇ.
Τυφλὸν ὁ πλοῦτος. — Μένανδρος.

Agreement, §§ 100, 101; Omission of Noun, § 103 d.

The Verb: review the *progressive action-stem*: present indicative, subjunctive, optative, imperative, infinitive, and participle.¹

Conjugate the following (employing εἰάν (neg. εἰάν μὴ) with the subjunctive forms): οὐ τάδε κλέπτω *I am not stealing these (things)*. γράφειν τι κελεύω τὸν ἀδελφόν *I am urging my brother to be writing something*. οὐ τόδε κελεύω αὐτόν *I am not urging him (to do) this*.

¹ The participle ends in -ων, pl. -οντες: λύων *loosing*, pl. λύοντες. Thus: χαίρω γράφων *I enjoy writing*, pl. χαίρομεν γράφοντες *we enjoy, etc.*

Verb-roots and verb-stems, § 52; personal endings — thematic and non-thematic formations, §§ 53, 54.

The Future: learn the conjugation of the future active (indicative, optative, infinitive, participle) of λύω, § 79 a. Formation of the Future, § 61 a, c, f. Master the verbs cited in these sections. Conjugate the following:

- (1) οὐ ταῦτα κλέψω. (2) τάληθῇ λέξω¹ *I shall speak the truth* (τὰ ἀληθῆ). (3) αὔριον (*to-morrow*) ἐπιστολήν γράψω.

Herewith Exercise 8.

ΤΩΙ ΕΝΑΤΩΙ ΜΑΘΗΜΑΤΙ ΠΡΟΣΘΗΚΗ

ναί *yes!*

ἐγώ *I (do), I (can), etc.*

ἔγωγε *I (do, can, etc.).*

ἐγὼ νῆ Δία *I, by Zeus!*

πάνυ γε *certainly!*

οὐ *no!*

οὐχί *NO!*

οὐ μὰ Δία *no, by Zeus!*

μὰ Δ' οὐκ ἔγωγε *by Zeus, not I!*

Η ΓΗ ΜΕΛΑΙΝΑ ΠΙΝΕΙ

(An Ancient Drinking Song)

Ἡ γῆ μέλαινα πίνει,	— — — — — — — — — — — —
πίνει δὲ δένδρε' αὐτήν.	— — — — — — — — — — — —
ὁ δ' ἥλιος θάλασσαν,	— — — — — — — — — — — —
τὸν δ' ἥλιον σελήνη.	— — — — — — — — — — — —
5 τί μοι μάχεσθ', ἑταῖροι,	— — — — — — — — — — — —
καὐτῷ θέλοντι πίνειν ;	— — — — — — — — — — — —

ΟΝΟΜΑΤΑ ΚΑΙ ΣΧΟΛΙΑ

(α)

πίνω *drink.*

(β)

γῆ (ῆ) *earth.* Cf. geography.

ἥλιος (ὁ) *sun.* Cf. heliotrope.

δένδρον (τὸ) *tree.* Cf. rhododendron.

θάλασσα (ῆ) *sea.* Acc. θάλασσαν, Cf. thalassocracy.

ἑταῖρος (ὁ) *comrade.*

σελήνη (ῆ) *moon.* Cf. selenite.

¹ Although λέγω often means “*tell*,” the Fut. λέξω commonly means “*I shall speak*.” φράσω or ἐρῶ mean “*I shall tell*.”

1. ἡ γῆ μέλαινα, τοῦτ' ἔστι (*id est*). ἡ μέλαινα γῆ *the dark earth*.
2. πίνει δὲ δένδρε', § 100. In Attic Greek the plural of δένδρον is of course δένδρα. The poet has here employed an Ionic form, δένδρεα, for the sake of the meter. See § 12 a.
2. αὐτὴν *her, it, i.e. the earth*.
4. τί μοι μάχεσθε, ὦ ἐταῖροι, καὶ αὐτῷ (καὶ αὐτῷ) θέλοντι πίνειν; *Why, my comrades, do you contend (μάχεσθε) with me when I too wish to be drinking? (with me myself also wishing, etc. αὐτῷ self, and θέλοντι wishing, agree with μοι).*

These verses are from the collection of *Anacreontics*, see Vocabulary, s.v. Ἀνακρέων.

It is recommended that in spite of the evident inferiority of this *Anacreontic* it be learned by heart.

ἐκ-μανθανόντων τόδε τὸ ποίημα οἱ μαθηταί:

X. δέκα. ι'

Τὸ Δέκατον Μάθημα

Πόλλ' ἔχει σιγὴ καλὰ. — Σοφοκλῆς, Ἀπόσπασμα 78, N².

The First Declension, § 28 A (entire), B (ἥδε ἡ φίλη ἀδελφή *this dear sister*, ἡ κόρη *the maiden* (cf. coreopsis)).

First-Second Declension Adjectives, § 40 A, B (φίλος, καλός).

Uses of the Cases, § 111. Genitive with *Comparatives*, § 117 b.

Dative (Instrum.-dative) of *Cause*, *Means*, etc. § 121.

Herewith Exercise 9.

ONOMATA KAI PHMATΑ

γυνή (ἡ) *woman*. Cf. misogynist.

ἢ . . . ἢ *either . . . or*.

κρεῖττον *better*.

κτῆμα (τὸ) *possession*.

μέγας N μέγα *large*.

μωροῖα (ἡ) *folly* (μῶρος).

ὀργή (ἡ) *mood, temper, wrath*.

πολλοί -αι -ά *many*. ΣΧΟΛΙΑ.

σιγὴ (ἡ) *silence*.

σοφία (ἡ) *wisdom*.

τιμιώτερον *more precious*.

χαλινός (ὁ) *bridle*.

ψυχή (ἡ) *breath, soul*. Cf. Psyche.

1. Ἡ λέγει τι σιγῆς κρεῖττον ἢ σιγὴν ἔχε.
— Μένανδρος, Μον. 208.
2. Οὐκ ἔστι λύπης χεῖρον ἀνθρώποις κακόν.
— Τοῦ αὐτοῦ, Μον. 414.
3. Θησανρός ἐστι τῶν κακῶν κακὴ γυνή.
— Καὶ τοῦ αὐτοῦ, Μον. 233.
4. Ψυχῆς μέγας χαλινὸς ἀνθρώποις ὁ νοῦς.
— Καὶ τοῦ αὐτοῦ, Μον. 549.
5. Ψυχῆς γὰρ οὐδέν ἐστι τιμιώτερον.
— Καὶ τοῦ Μενάνδρου, Μον. 552.
6. Ἡ μωριᾷ δίδωσιν ἀνθρώποις κακά.
— Τοῦ αὐτοῦ, Μον. 224.
7. Σοφίᾳ δὲ πλούτου κτῆμα τιμιώτερον.
— Καὶ τοῦ αὐτοῦ, Μον. 482.
8. Ἴσον ἐστὶν ὀργῇ καὶ θάλασσα καὶ γυνή.
— Τοῦ αὐτοῦ, Μον. 264.
9. Ὀργὴν ἐταίρου καὶ φίλου πειρῶ φέρειν.
— Τοῦ αὐτοῦ, Μον. 442.

ΣΧΟΛΙΑ

πóλλ', τοῦτ' ἔστι, πολλά. § 12 c.

6. δίδωσιν *he (she, it) gives.* 9. πειρῶ, *try (imperative).*

AN EARLY ATTIC TOMB INSCRIPTION

ΛΥΣΕΔΙΕΜΘΑΔΕΣΕ
ΜΑΓΑΤΕΡΣΕΜΟΜΕ
ΓΕΘΕΚΕΜ

Λυσεία ἐνθάδε σῆμα πατὴρ Σήμων ἐπέθηκεν

For Lys'ea (her) father Semon set up here (this) monument

ΠΡΟΣΘΗΚΗ

1. Ὁ μὲν ἀγαθὸς ἄνθρωπος ἐκ τοῦ ἀγαθοῦ θησαυροῦ τῆς καρδίᾱς προ-φέρει τὸ ἀγαθόν, ὃ δὲ πονηρὸς ἐκ τοῦ πονηροῦ τὸ πονηρόν.

— Ἐκ τοῦ εὐαγγελίου τοῦ κατὰ Λοῦκαν, ζ', με' (VI, 45).

2. Ὁ θεὸς ἀγάπη ἐστὶ, καὶ ὁ μένων ἐν τῇ ἀγάπῃ ἐν τῷ θεῷ μένει, καὶ ὁ θεὸς ἐν αὐτῷ.

— Ἐκ τῆς πρώτης ἐπιστολῆς Ἰωάννου, Δ', ιζ'.

ΣΧΟΛΙΑ

1. πονηρός *worthless, bad*.
 2. ἀγάπη (ἡ) *love*. A late word. ὁ μένων *the (one) abiding*. μένω *wait, remain, abide*.

XI. ἑνδεκα. ια'

Τὸ Ἑνδέκατον Μάθημα

Οὐκ ἔστι σοφίᾱς κτῆμα τιμιώτερον. — Μένανδρος, Μον. 416.

The First Declension: feminine and masculine nouns in -η and -ης, -ᾱ and -ᾱς, § 28 A, B.

The Dative with Adjectives: ἴσος, § 120 d.

Herewith Exercise 10.

ΟΝΟΜΑΤΑ ΚΑΙ ΡΗΜΑΤΑ

ἄρα (οο) *then, therefore*.
 γωνία (ἡ) *angle, corner*. Cf. polygon.
 ἐλάττων *less, smaller, shorter*.
 ἥτοι . . . ἢ *either . . . or*.
 μείζων (Acc. μείζονα) *larger, greater*.

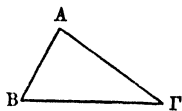
μὲν οὖν . . . οὐδὲ μὴν. ΣΧΟΛΙΑ.
 ὅτι *that*. λέγω ὅτι *I say that*.
 οὐδέ *and not, nor yet*. ΣΧΟΛΙΑ.
 πλευρά (ἡ) *side*. Cf. pleurisy.
 τρίγωνον (τὸ) *triangle* (γωνία).
 ὑπό *under, sub* (συπο, § 19 a).
 ὑπο-τείνω *stretch under, subtend*.

ΤΟΥ ΠΡΩΤΟΥ ΒΙΒΑΙΟΥ ΕΥΚΛΕΙΔΟΥ ΠΡΟΤΑΣΙΣ ΙΘ'

Παντὸς τριγώνου ὑπὸ τὴν μείζονα γωνίαν ἡ μείζων πλευρὰ ὑποτείνει.

Ἐστω τρίγωνον τὸ ΑΒΓ, μείζονα ἔχον τὴν ὑπὸ ΑΒΓ γωνίαν τῆς ὑπὸ ΒΓΑ· λέγω ὅτι καὶ πλευρὰ ἡ ΑΓ πλευρᾶς τῆς ΑΒ μείζων ἐστίν.

Εἰ γὰρ μή, ἦτοι ἴση ἐστὶν ἡ ΑΓ τῇ ΑΒ ἢ ἐλάττων. ἴση μὲν οὖν οὐκ ἐστὶν ἡ ΑΓ τῇ ΑΒ· ἴση γὰρ ἂν ᾦν καὶ γωνία ἡ ὑπὸ ΑΒΓ τῇ ὑπὸ ΑΓΒ. οὐκ ἐστὶ δέ. οὐκ ἄρα ἴση ἐστὶν ἡ ΑΓ τῇ ΑΒ. οὐδὲ μὴν ἐλάττων ἐστὶν ἡ ΑΓ τῆς ΑΒ. ἐλάττων γὰρ ἂν ᾦν καὶ γωνία ἡ ὑπὸ ΑΒΓ τῆς ὑπὸ ΑΓΒ. οὐκ ἐστὶ δέ. οὐκ ἄρα ἐλάττων ἐστὶν ἡ ΑΓ τῆς ΑΒ.



Ἐδείχθη δὲ ὅτι οὐδὲ ἴση ἐστίν· μείζων ἄρα ἐστὶν ἡ ΑΓ τῆς ΑΒ.

Παντὸς ἄρα τριγώνου ὑπὸ τὴν μείζονα γωνίαν ἡ μείζων πλευρὰ ὑποτείνει. ὅπερ ἔδει δεῖξαι.

ΣΧΟΛΙΑ

1. παντὸς τριγώνου *of every triangle.* (We say "in every," etc.)
3. ἔστω *let there be.* μείζονα ἔχον (*having*) τὴν ὑπὸ ΑΒΓ γωνίαν *κτλ. having the angle under ΑΒΓ* (we say "at Β") *greater, etc.*
4. Note the order: πλευρὰ ἡ ΑΓ for ἡ ΑΓ πλευρά. So in line 9 (γωνία ἡ ὑπὸ ΑΒΓ), etc.
6. εἰ γὰρ μή *for if not.*
7. μὲν οὖν . . . οὐδὲ μὴν *now (οὖν) on the one hand . . . nor yet. οὖν now, now then,* ties the sentence with the preceding sentence, while μέν looks forward to a balancing clause with δέ (§ 190), thus:
μὲν οὖν . . . δέ *now on the one hand . . . on the other hand,* etc. In this instance, however, δέ has been supplanted by the more emphatic οὐδὲ μὴν *nor yet surely.*

7. Observe the emphatic position of *ιση* (§ 198) : *EQUAL is not*, etc. So in lines 8, 10, and *ελάττων* in 10, 13.

8. *ἀν ἦν it would be* (but is not).

14. *ἐδείχθη it was shown*.

17. *ὅπερ δεῖ δεῖξαι the very (point) which it-was-necessary (εἶδει) to show (δείξαι)*. Q. E. D.

XII. δώδεκα. ιβ' .

Τὸ Δωδέκατον Μάθημα

Ἐντὸς ἐμῆς κραδίης τὰν εὐλαλον Ἥλιοδώρᾱν
ψυχὴν τῆς ψυχῆς αὐτὸς ἔπλασσειν Ἐρως.

— Μελέαγρος.

*Within my heart the sweetly prattling maid,
soul of my soul, hath Love himself portrayed.*

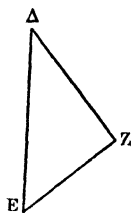
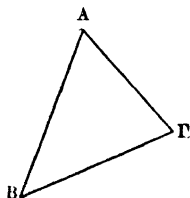
— Translation by Dr. Walter Headlam.

The First Declension (entire), § 28 A, B, C, D (ἡ γῆ).

The Declension of Adjectives (first-second declension),
§ 40 A, B (entire).

ΤΟΥ ΠΡΩΤΟΥ ΒΙΒΑΙΟΥ ΕΥΚΛΕΙΔΟΥ ΠΡΟΤΑΣΙΣ ΚΕ'

Ἐὰν δύο τρίγωνα τὰς δύο πλευρὰς ταῖς δυοῖν
πλευραῖς ἴσας ἔχῃ, ἐκατέρᾳ ἐκάτερα, τὴν δὲ
βάσιν τῆς βάσεως μείζονα ἔχῃ· καὶ τὴν γωνίαν
τῆς γωνίας μείζονα ἔξει, τὴν ὑπὸ τῶν ἴσων εὐθειῶν
5 περι-εχομένην.



*Εστω δύο τρίγωνα τὰ ABΓ, ΔΕΖ, τὰς δύο πλευρὰς τὰς AB, ΑΓ ταῖς δυοῖν πλευραῖς ταῖς ΔΕ, ΔΖ ἴσας ἔχοντα, ἑκατέρᾳν ἑκατέρα, τὴν μὲν AB τῇ ΔΕ, τὴν δὲ ΑΓ τῇ ΔΖ· βάσις δὲ ἡ ΒΓ βάσεως τῆς ΕΖ μείζων ἔστω. λέγω ὅτι καὶ γωνία ἡ ὑπὸ ΒΑΓ 10 γωνίας τῆς ὑπὸ ΕΔΖ μείζων ἐστίν.

Εἰ γὰρ μή, ἦτοι ἴση ἐστὶν αὐτῇ, ἢ ἐλάττων. ἴση μὲν οὖν οὐκ ἔστιν ἡ ὑπὸ ΒΑΓ τῇ ὑπὸ ΕΔΖ, ἴση γὰρ ἂν ᾦν καὶ ἡ βάσις ἡ ΒΓ βάσει τῇ ΕΖ. οὐκ ἔστι δέ. οὐκ ἄρα ἴση ἐστὶ γωνία ἡ ὑπὸ ΒΑΓ τῇ 15 ὑπὸ ΕΔΖ. οὐδὲ μὴν ἐλάττων ἐστὶν ἡ ὑπὸ ΒΑΓ τῆς ὑπὸ ΕΔΖ, ἐλάττων γὰρ ἂν ᾦν καὶ βάσις ἡ ΒΓ βάσεως τῆς ΕΖ. οὐκ ἔστι δέ. οὐκ ἄρα ἐλάττων ἐστὶν ἡ ὑπὸ ΒΑΓ γωνία τῆς ὑπὸ ΕΔΖ. ἐδείχθη δὲ ὅτι οὐδ' ἴση· μείζων ἄρα ἐστὶν ἡ ὑπὸ ΒΑΓ τῆς ὑπὸ 20 ΕΔΖ.

Ἐὰν ἄρα δύο τρίγωνα τὰς δύο πλευρὰς ταῖς δυοῖν πλευραῖς ἴσας ἔχῃ, ἑκατέρᾳν ἑκατέρα, τὴν δὲ βάσιν τῆς βάσεως μείζονα ἔχῃ· καὶ τὴν γωνίαν τῆς γωνίας μείζονα ἔξει, τὴν ὑπὸ τῶν ἴσων εὐθειῶν 25 περι-εχομένην. ὅπερ εἶδει δεῖξαι.

ONOMATA KAI SCHOLIA

βάσις (ἡ) <i>step, base.</i> Gen. βάσεως, ἐντός <i>within</i> (Gen.). ἐντὸς ἐμῆς	
Dat. βάσει, Acc. βάσιν.	καρδίας = ἐντὸς τῆς καρδίας μου.
ἑκάτερος -ᾱ -ον <i>each</i> (of two).	εὐθεῖα (ἡ) <i>a straight line, side.</i>
ἑκατέρᾳν ἑκατέρα <i>each to each.</i>	εὐλαλός -ον <i>sweetly prattling</i> (εὐ, λαλεῖν <i>to prattle</i>).

τὰν εὐλαλον Ἑλαιοδῶραν = τὴν εὐλαλον Ἥ.

ἐπλασεν Ἔρως *love* (cf. Eros) *fashioned* (cf. plastic).

3. καὶ τὴν γωνίαν . . . ἔξει *they will have also the angle* (of the one) *greater*, etc.

4. τὴν ὑπὸ τῶν ἰσῶν ἐὐθειῶν περι-εχομένην *the (angle) inclosed by the equal sides*. See § 129 g.

Η ΤΟΥΤΟΥ ΤΟΥ ΜΑΘΗΜΑΤΟΣ ΤΕΛΕΥΤΗ

Ζεὺς ἐστὶν αἰθήρ, Ζεὺς δὲ γῆ, Ζεὺς δ' οὐρανός,
Ζεὺς τοι¹ τὰ πάντα, χῶτι² τῶνδ' ὑπέρτερον.

— Αἰσχύλος, 'Απ. 70 N².

ΕΝΙΑΛΟΝ ΘΥΓΑΤΡΟΣ ΣΠΟΥΔΙΔΟΥ ΚΕΡΑΜ[Ε]ΩΣ ΣΤΗΛΗ
ΟΔΙΔΟΥ ΕΡΒΑΜΟΣ ΤΕΛΕ

Ἐνιαλόν, θυγατὶς Σπουδίδου, κεραμ[ε]ῶς, στήλη
Of Eni'alón, daughter of Spou'idides (the) potter, (the) tombstone

A *retrograde* inscription of the seventh century B.C., found on a fragment of a marble tombstone.

XIII. τρεῖς καὶ δέκα. ιγ'

Τὸ Τρίτον καὶ Δέκατον Μάθημα

*Ἡ λέγει τι σιγῆς κρείττον ἢ σιγὴν ἔχει. — Μένανδρος, Μον. 208.

Review :

The First Declension, § 28 ; Second Declension, § 29
A, B, C (ὁ νοῦς) ; Demonstrative Pronouns : ὅδε ἢδε τόδε,
§ 24 b, and ἐκεῖνος ἐκείνη ἐκεῖνο, § 25 b ; The Article ὁ ἡ
τό, § 24 a ; Uses of the Article, § 103 ; Position of Article

¹ τοι *in truth*.

² χῶτι (καὶ ὅ τι), κατὰ. *and whatever is higher than these*.

and Attributive, § 104; Position of Demonstrative Pronouns, § 105; Uses of αὐτός, § 106; Uses of Cases, § 111.

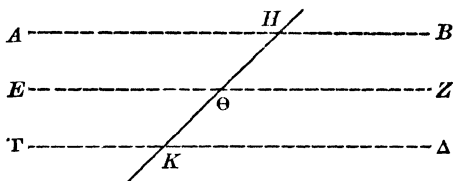
Herewith Exercise 11.

ΠΡΟΣΘΗΚΗ

ΤΟΥ ΠΡΩΤΟΥ ΒΙΒΛΙΟΥ ΕΥΚΛΕΙΔΟΥ ΠΡΟΤΑΣΙΣ Δ'

Αἱ τῇ αὐτῇ εὐθείᾳ παράλληλοι καὶ ἀλλήλαις εἰσὶ παράλληλοι.

Ἐστω ἐκατέρᾳ τῶν AB, ΓΔ τῇ EZ παράλληλος. λέγω ὅτι καὶ ἡ AB τῇ ΓΔ ἐστὶ παράλληλος.



Ἐμ-πιπτέτω γὰρ εἰς αὐτὰς εὐθεῖα ἡ HK. καὶ 5
ἐπεὶ εἰς παραλλήλους εὐθείας τὰς AB, EZ εὐθεῖα
ἐμ-πέπτωκεν ἡ HK, ἴση ἐστὶν ἡ ὑπὸ AHΘ γωνία τῇ
ὑπὸ HΘZ. πάλιν, ἐπεὶ εἰς τὰς παραλλήλους εὐ-
θείας τὰς EZ, ΓΔ εὐθεῖα ἐμ-πέπτωκεν ἡ HK, ἴση
ἐστὶν ἡ ὑπὸ HΘZ τῇ ὑπὸ HKΔ. ἐδείχθη δὲ καὶ ἡ 10
ὑπὸ AHK τῇ ὑπὸ HΘZ ἴση. καὶ ἡ ὑπὸ AHK ἄρα
τῇ ὑπὸ HKΔ ἐστὶν ἴση· καὶ εἰσιν ἐναλλάξ. παραλ-
ληλος ἄρα ἐστὶν ἡ AB τῇ ΓΔ.

Αἱ ἄρα τῇ αὐτῇ εὐθείᾳ παράλληλοι καὶ ἀλλήλαις
εἰσὶ παράλληλοι. ὅπερ ἔδει δεῖξαι.

15

5. ἐμ-πιπτέτω εἰς αὐτάς let there fall upon (intersect) them.

7. ἐμ-πέπτωκεν (it has fallen upon) it intersects.

12. ἐναλλάξ interchangeable.

XIV. τετταρεσκαίδεκα. ιδ'

Τὸ Δέκατον καὶ Τέταρτον Μάθημα

Ὡς οὐδὲν ἢ μάθησις, ἂν μὴ νοῦς παρ-ῆ.

— Μένανδρος, Μον. 557.

Εἰ ἀναγκαῖον εἴη ἀδικεῖν ἢ ἀδικεῖσθαι, ἐλοίμην ἂν
μᾶλλον ἀδικεῖσθαι ἢ ἀδικεῖν.

— Σωκράτης ἐν τῷ Πλάτωνος Γοργία, 469.

Pronunciation of γγ, γκ, γχ, § 5 e. Double Negatives:
οὐκ ἔστιν οὐδεὶς *there is no one*, § 180 a.Conjugation (entire) of εἰμί *I am*, § 91; also of ἄπ-ειμι
and πάρ-ειμι, § 92. Conditional Clauses, §§ 165 A, 166 A,
167 A, 168 A.

Herewith Exercise 12.

ONOMATA KAI PHMATA

(α)

ἀδικεῖν *to do wrong, treat unjustly.*ἀδικεῖσθαι *to be wronged.*ἐλοίμην ἂν *I should choose.*κατ-έχω, F. καθ-έξω *hold down*(κατά), *restrain.* § 6 f.πέμπω, F. πέμψω *send; conduct,*
escort. Cf. πομπή (ἡ) *procession.*
Cf. pomp.

(β)

αἴτιος αἰτία αἴτιον (the) *cause of*
(Gen.).ἄλλος ἄλλη ἄλλο *another.*ἀναγκαῖος ἀναγκαῖά ἀναγκαῖον *nec-*
*essary.*γλῶσσα (ἡ) *tongue.* Cf. glossary.δεινότερον *more dreadful.*ἢ *or than.* ἢ . . . ἢ *either . . . or.*κάλλιον *more beautiful, better.*μάθησις (ἡ) *the act of learning.*Cf. μάθημα *the thing learned.*μᾶλλον *more.* μᾶλλον . . . ἢ *rather*
. . . *than.*μητρική (ἡ) *stepmother (μήτηρ).*πενία (ἡ) *poverty.* Cf. πόνος.σκιᾶ (ἡ) *shadow.* Cf. sciagraph.σώφρων *prudent, discreet, sober.*

Cf. Sophronia.

ὕμνος (ὁ) *hymn.*ὥς *as, how!*

1. Οὐκ ἔσθ' ὑγιείας κρεῖττον οὐδὲν ἐν βίῳ.
— Μένανδρος, Μον. 408.
2. Οὐκ ἔστιν οὐδὲν κτῆμα κάλλιον φίλου.
— Τοῦ αὐτοῦ, Μον. 423.
3. Ἡ γλῶσσα πολλῶν ἐστὶν αἰτία κακῶν.
— Καὶ τοῦ αὐτοῦ, Μον. 220.
4. Εἰ μὴ καθ-έξεις γλῶσσαν, ἔσται σοι κακά.
— Εὐριπίδης, Ἀπ. 5 N².
5. Εἴθ' ἦσθα σώφρων ἔργα τοῖς λόγοις ἴσα.
— Σοφοκλῆς, Ἀπ. 810 N².
6. Λόγος ἔργου σκιά. — Δημόκριτος, ὁ φιλόσοφος.
7. Οὐκ ἔστι πενίᾳς οὐδὲ ἐν μείζον κακόν.
— Μένανδρος, Μον. 436.
8. Δεινότερον οὐδὲν ἄλλο μητρυνῆς κακόν.
— Τοῦ αὐτοῦ, Μον. 127.
9. ὦ Ζεῦ, τὸ πάντων κρεῖττόν ἐστι νοῦν ἔχειν.
— Τοῦ αὐτοῦ, Μον. 637.
10. Ζεῦ πάντων ἀρχά,
πάντων ἀγῆτωρ,
Ζεῦ, σοὶ πέμπω
ταύτᾱν ὕμνων ἀρχάν.

— — | — — | — ^

— — | — — | — ^

— — | — —

— — | — — | — —

ΣΧΟΛΙΑ

1. οὐκ ἔσθ' ὑγιείας. §§ 6 f, g. 10 c (3 c).
5. εἴθ' ἦσθα *would that thou wert!* § 153 a. σώφρων ἔργα. § 113 d.
10. ἀρχά Doric for ἀρχή. So ταύτᾱν ἀρχάν for ταύτην τὴν ἀρχήν. ἀγῆτωρ for ἡγήτωρ *leader*.

These verses are from *Terpander*; see Vocabulary of Proper Names. The meter is spondaic (a spondee is — —) and the time very slow. The verses should be chanted or sung.

XV. ΠΕΝΤΕΚΑΪΔΕΚΑ. ΙΕ

Τὸ Δέκατον Μάθημα καὶ Πέμπτον

Μὴ σπεῦδ' ἂ μὴ δεῖ, μὴδ' ἂ δεῖ σπεύδειν μένε.

— Τοῦ Μενάνδρου, Μον. 744.

Review the conjugation of εἰμί, § 91 (entire).

Interrogative Sentences: *Sentence Questions* with οὐ, οὐκοῦν, ἄρα, § 178, II; Verbal in -τέον (λεκτέον *one must (ought to) speak*), § 177; Alpha-privative, § 99; Relative Pronoun: ὅς *who*, § 24 c; Relative Clauses with the Indic., Subj., Opt., §§ 165 B, 166 B, 167 B, 168 B.

Herewith Exercise 13.

ONOMATA KAI PHMATA

(α)

βλάπτω, F. βλάψω *injure, harm*
(βλάβ-).δει (there is need) *one ought, one should*. Governs an infinitive with accusative as subject.μένω *wait, wait for, abide, tarry, delay*.σπεύδω, F. σπεύσω *urge on, press on, hasten*.

(β)

ἄρα; § 178, II.

βλαβερός -ά -όν *harmful*.

γέ, § 185.

εὖ well. Adv. to ἀγαθός. εὖγε *good!*
*well done!*εὖ-πράγῃα (ῆ) *well-being, prosperity*.ῆ; = ἄρα; ῆ γάρ; *is it not so?*
nicht wahr? § 184.

μηδέ = οὐδέ.

μήν *surely, truly, vero. ἀλλὰ μήν but surely*.οὐδαμῶς *by no means*.οὐδέ *and not, nor, nor yet*.οὐκοῦν; *not then?* § 178, II.πάνυ γε or καὶ πάνυ γε *certainly*.πῶς γάρ; *how? of course*. § 184.τῷ ὄντι *in fact, in truth*.ὠφέλιμος -ον *beneficial*.

Ο ΓΕ ΘΕΟΣ ΑΓΑΘΟΣ ΕΣΤΙΝ. Α'

Οὐκοῦν ἀγαθός ἐστιν ὁ γε θεὸς τῷ ὄντι καὶ λεκτέον
οὕτως;

Ναί.

Ἄλλα μὴν οὐδέν γε τῶν ἀγαθῶν βλαβερόν ἐστιν.

ἦ γάρ ;

5

Οὐ μοι δοκεῖ.

Ἄρ' οὖν ὁ μὴ βλαβερόν ἐστι, βλάπτει ;

Οὐδαμῶς.

Ὁ δὲ μὴ βλάπτει, κακόν τι ποιεῖ ;

Οὐδὲ τοῦτο.

10

Ὁ δέ γε μηδὲν κακὸν ποιεῖ, οὐδ' ἂν εἴη κακοῦ τινος αἷτιον ;

Πῶς γάρ ;

Τί δέ ; ὠφέλιμον τὸ ἀγαθόν ;

Ναί.

15

Αἷτιον ἄρα εὐπράγιάς ;

Ναί.

Οὐκ ἄρα πάντων γε αἷτιόν ἐστι τὸ ἀγαθόν, ἀλλὰ
τῶν μὲν ἀγαθῶν αἷτιον, τῶν δὲ κακῶν ἀναίτιον.

Καὶ πάνυ γε.

20

— Πλάτων ἐν τῇ Πολιτείᾳ, 379 B.

ΣΧΟΛΙΑ

In the dialogue from which this brief passage is taken Socrates (see Vocabulary of Proper Names) is represented as leading the conversation. The answers are made in this particular instance by Adimantus. Socrates contends that *God is good and therefore* (see the second portion of the extract) *is not the cause of evil*.

1. *ὁ γε θεός* = *ὁ θεός γε* (§ 185), a frequent order. *γε* emphasizes as usual: *GOD* (as contrasted with the false representations of Him in popular myths) *is good*.

4. *οὐδὲν τῶν ἀγαθῶν*. *Partitive genitive*, § 114.

7. For the neg. *μή* (also *μηδέν*, l. 9) see Exercise 13.

9. *κακόν τι ποιεῖ*; *does it do any evil?*

11. *ὁ δέ γε*. *γε* indicates that this is the last of this series of questions.

A new series begins in l. 14. *κακοῦ τινος* genitive of *κακόν τι*.

14. *ὠφέλιμόν* (ἐστι). *τί δέ*; (*but what?*) *well then*.

XVI. ἑκκαίδεκα. ις'

Τὸ Ἑκτον Μάθημα καὶ Δέκατον

Οὐκ ἄρα πάντων γε αἰτιόν ἐστι τὸ ἀγαθόν, ἀλλὰ τῶν μὲν ἀγαθῶν αἴτιον, τῶν δὲ κακῶν ἀναίτιον. — Πλάτων.

Review the conjugation of εἰμί, § 91 (πάρ-ειμι, etc., § 92); μέν-δέ, §§ 190, 191; γάρ, § 184; γε, § 185.

Verbs in -εω. A large number of verbs have in the progressive action-stem an ε preceding the *thematic vowel* (§ 54), thus: ποιέω *I am making* (stem: ποιεῖ-). In Attic Greek these verbs regularly contract this ε with the thematic vowel (including -ω -εις -ει).

Learn the conjugation of ποιέω in the pres. and fut. indic. active, together with the subj., opt., imper., infin., and partic. of the progressive action-stem, § 81 A. For the future, see also § 61 b.

In the same manner conjugate: φιλέω, F. φιλήσω *treat affectionately, love, kiss*; μῖσέω, F. μῖσήσω *hate* (cf. misogynist); ἀδικέω, F. -ήσω *do wrong (to), treat unjustly*; δοκέω, F. δόξω *seem*.

Herewith Exercise 14.

ONOMATA KAI PHMATA

(α)

ἐπι-θυμέω, F. -ήσω *set one's heart upon, long for, desire*. Regularly followed by genitive (§ 115 d).

(β)

ἐπειδὴ *when, since*.

θῦμός (ὁ) *spirit*: (α) *life*, (β) *desire*. Cf. Lat. *fūmus*.

ὀλίγος -η -ον *few, scant, little* (in number). Cf. oligarchy.

πολύ *much*. Cf. polygamy.

ὥς *as*.

Ο ΓΕ ΘΕΟΣ ΑΓΑΘΟΣ ΕΣΤΙΝ. Β'

Οὐδ' ἄρα ὁ θεός, ἐπειδὴ ἀγαθός ἐστι, πάντων ἂν εἴη αἷτιος, ὡς οἱ πολλοὶ λέγουσιν, ἀλλ' ὀλίγων μὲν τοῖς ἀνθρώποις αἷτιος, πολλῶν δ' ἀναίτιος. πολὺ γὰρ ἐλάττω τὰγαθὰ τῶν κακῶν ἡμῖν.

Ἀληθῆ δοκεῖς μοι λέγειν.

25

—'Εκ τοῦ αὐτοῦ διαλόγου, 379 B.

ΣΧΟΛΙΟΝ

23. πολὺ γὰρ ἐλάττω (ἐστὶ) τὰ ἀγαθὰ (§ 15) τῶν κακῶν ἡμῖν *the blessings (in life) are for us far fewer (πολὺ ἐλάττω) than the ills*. This is similar to the old Greek proverb: οἱ πολλοὶ κακοὶ (εἰσιν).

It is recommended that this passage be learned by heart:

ταῦτα ἐκ-μανθανόντων οἱ μαθηταί.

ΠΡΟΣΘΗΚΗ

Μὴ θησαυρίζετε ὑμῖν θησαυροὺς ἐπὶ τῆς γῆς, ὅπου σῆς καὶ βρῶσις ἀφανίζει, καὶ ὅπου κλέπται δι-ορύσ- σουσι καὶ κλέπτουσι. θησαυρίζετε δὲ ὑμῖν θη- σαυροὺς ἐν οὐρανῷ, ὅπου οὔτε σῆς οὔτε βρῶσις ἀφανίζει, καὶ ὅπου κλέπται οὐ δι-ορύσσουσιν οὐδὲ 5 κλέπτουσιν. ὅπου γάρ ἐστιν ὁ θησαυρός σου, ἐκεῖ ἔσται καὶ ἡ καρδίᾱ.

ὁ λύχνος τοῦ σώματός ἐστιν ὁ ὀφθαλμός. ἐὰν οὖν ᾗ ὁ ὀφθαλμός σου ἀπλοῦς, ὅλον τὸ σῶμά σου φωτινὸν ἔσται. ἐὰν δὲ ὁ ὀφθαλμός σου πονηρὸς ᾗ, 10 ὅλον τὸ σῶμά σου σκοτινὸν ἔσται. εἰ οὖν τὸ φῶς τὸ ἐν σοὶ σκότος ἐστί, τὸ σκότος ὅσον.

—'Εκ τοῦ εὐαγγελίου τοῦ κατὰ Ματθαῖον, 5', 18'-κγ'.

XVII. ἑπτακαίδεκα. ιζ'

Τὸ ἑβδομον καὶ Δέκατον Μάθημα

Ὅν οἱ θεοὶ φιλοῦσιν, ἀπο-θνήσκει νέος.

— Μένανδρον, Μον. 425.

Review Lessons XV–XVI.

Infinitive as a Noun (*Articular Infinitive*), § 172, II a.

Exercise 15.

ΟΝΟΜΑΤΑ ΤΕ ΚΑΙ ΡΗΜΑΤΑ

(α)

ἀπο-θνήσκω *die*.βλέπω *look, have sight, see*.γαμέω *marry*. Cf. γάμος (ὁ) *wedding, marriage*. Cf. bigamy.νοέω, F. νοήσω *use one's mind* (νοῦς), *think*, etc.σκοπέω *examine closely, consider*, etc. Cf. sceptic (σκεπ- σκοπ-).φρονέω, F. φρονήσω *use one's wits* (φρένες), *think, have understanding, be prudent; have in mind, intend*.

(β)

αἰεί *always*.ἀλήθεια (ἡ) *truth*.ἀλλά (before a vowel, ἀλλ') *but*.κρυπτός -ῆ -όν *hidden, secret*. Cf. cryptogram.μάλιστα *most (of all), especially*.As a reply: *certainly!*μόνος -ῆ -ον *alone, only*. Cf. monotone.νέος -ᾱ -ον *new, young*. Cf. neophyte.ὀρθός -ῆ -όν *upright, straight*. Cf. orthodoxy.χρόνος (ὁ) *time*. Cf. chronology.

1. Ἡ μὴ ποίει τὸ κρυπτόν, ἢ μόνος ποίει.

— Μένανδρος, Μον. 225.

2. Οὐδεὶς ὁ νοεῖς μὲν οἶδεν, ὁ δὲ ποιεῖς βλέπει.

— Τοῦ αὐτοῦ, Μ. 424.

3. Τὸ γαμεῖν, εἴαν τις τὴν ἀλήθειαν σκοπῇ,
κακὸν μὲν ἐστίν, ἀλλ' ἀναγκαῖον κακόν.

— Μένανδρος.

4. Ὁ μὴ γαμῶν ἄνθρωπος οὐκ ἔχει κακά.
— Τοῦ αὐτοῦ, Μον. 437.
5. Ὁρθὸν ἀλήθει' αἰεί. — Σοφοκλῆς, Ἀντιγόνη 1195.
6. Τὸ μὴ κακῶς φρονεῖν
θεοῦ μέγιστον δῶρον.
— Αἰσχύλος, Ἀγαμέμνων 928.
7. Ἡ δὲ μωριά
μάλιστ' ἀδελφῇ τῆς πονηριάς ἔφν.
— Σοφοκλῆς, Ἀπόσ. 839 N².
8. Πάντων ἱᾱτρὸς τῶν ἀναγκαίων κακῶν
χρόνος ἐστίν. — Μένανδρος (?).

ΣΧΟΛΙΑ

2. οἶδεν *he knows*.
4. ὁ μὴ γαμῶν ἄνθρωπος *the man who does not marry*. Cf. ὁ μένων ἐν τῇ ἀγάπῃ.
5. ὀρθόν ἐστίν ἡ ἀλήθεια. §§ 101, 15.
7. ἔφν poetic for ἐστί.

Η ΤΟΥ ΔΕΚΑΤΟΥ ΚΑΙ ΕΒΔΟΜΟΥ ΜΑΘΗΜΑΤΟΣ ΤΕΛΕΥΤΗ

XVIII. ὀκτωκαίδεκα. ιη'

Τὸ Ὅγδοον καὶ Δέκατον Μάθημα

Πάντ' ἐκ-καλύπτων ὁ χρόνος εἰς τὸ φῶς ἄγει.
— Σοφοκλῆς, Ἀπόσμασμα 832 N².

The Demonstrative Pronoun οὗτος, § 25 a; Position of Article and Attributive, § 104; Position of Demonstrative Pronouns, § 105; Meanings of Demonstrative Pronouns, § 110; Prepositions, §§ 123-129: learn the prepositions listed in these sections, together with their fundamental meanings, and compound each of these

prepositions in turn with the verbs βαίνω *step, go*, βάλλω *throw* (e.g., ἀμφι-βαίνω, ἀνα-βαίνω), observing that the preposition *precedes* the verb and that ἐν and σύν become ἐμ-, συμ- before β (§ 18).

Herewith Exercise 16.

ΠΡΟΣΘΗΚΗ

1. Γῇ μήτηρ θεῶν. — Σοφοκλῆς, Ἀπ. 268 N².
2. Εἰ δεῖν' ἔδρασας, δεινὰ καὶ παθεῖν σε δεῖ.
— Τοῦ αὐτοῦ, Ἀπ. 877 N².
3. Χρόνος τὰ κρυπτὰ πάντα πρὸς τὸ φῶς ἄγει.
— Μένανδρος, Μον. 592.
4. Ἄγει δὲ πρὸς φῶς τὴν ἀλήθειαν χρόνος.
— Τοῦ αὐτοῦ, Μον. 11.
5. Ἔμοιγ' οὐδεὶς δοκεῖ
εἶναι πένης ὦν ἄνοσος, ἀλλ' ἀεὶ νοσεῖν.
— Τοῦ αὐτοῦ, Ἀπ. 328 N².
6. Τὸ μὴ γὰρ εἶναι κρεῖττον ἢ τὸ ζῆν κακῶς.
— Τοῦ αὐτοῦ, Ἀπ. 448 N².
7. Οὐκ ἔστιν οὐδὲν χωρὶς ἀνθρώποις θεῶν.
— Εὐριπίδης, Ἀπ. 391 N².
8. Θεοῦ γὰρ οὐδεὶς χωρὶς εὐτυχεῖ βροτῶν.
— Μένανδρος, Μον. 250.
9. Ἰατρὸς ἀδόλεσχος ἐπὶ νόσῳ νόσος.
— Καὶ τοῦ αὐτοῦ, Μον. 268.
10. Ἀγαθὸν μέγιστον ἢ φρόνησίς ἐστ' αἰεί.
— Τοῦ αὐτοῦ, Μον. 12.
11. Βέλτιόν ἐστι σῶμά γ' ἢ ψυχὴν νοσεῖν.
— Τοῦ αὐτοῦ, Μον. 75.

12. Δύναται τὸ πλουτεῖν καὶ φιланθρώπους ποιεῖν.
— Μενάνδρου, Μον. 120.
13. Οὐδεὶς ποιῶν πονηρὰ λαυθάνει θεόν.
— Καὶ τοῦ Μενάνδρου, Μ. 582.
14. Καλῶς πένεσθαι μᾶλλον ἢ πλουτεῖν κακῶς.
— Καὶ Μενάνδρου, Μ. 300.
15. Πολλοὶ μὲν εὐ-τυχούσιν, οὐ φρονοῦσι δέ.
— Μενάνδρου, Μον. 447.

ΣΧΟΛΙΑ

2. δεῖν', § 12 c. ἔοραςας *you did*. παθεῖν *to suffer*. Cf. sympathy.
6. τὸ ζῆν (*the*) *to live*.
11. σῶμά γε *in BODY*. § 113 d.
12. δύναται *he (she, it) is able*.
14. πένεσθαι *to be poor*. Cf. πένης.

XIX. ἑννεακαίδεκα. ιθ'

Τὸ Ἐνατον καὶ Δέκατον Μάθημα

Τὸ μὴ κακῶς φρονεῖν
θεοῦ μέγιστον δῶρον. — Αἰσχύλου.

The Formation of Words, § 99.

Μέν . . . δέ, §§ 190–191; δή, § 187; γε, § 185; γάρ, § 184; τοι, § 196.¹

¹ “. . . that laborious study of words, and syntax, and idiom, which no serious student of the Classics can afford to neglect. We desire to recreate the world of Plato and Sophocles, to see what they saw, as they saw it, think what they thought, as they thought it; and in the wonderful language which they spoke, there is no shade of expression, however delicate, no particle, however trivial, in which there may not lurk a subtle force, to miss which is to fall short of apprehending the full significance of ancient life and thought.” — J. ADAM, *The Vitality of Platonism*, p. 219.

The two negatives (§ 144) and some of their compounds :

οὐ (οὐκ, οὐχ, οὐχί) ¹	μή
οὐδέις, οὐδέν	μηδείς, μηδέν
οὔτε . . . οὔτε	μήτε . . . μήτε
οὐδέ <i>but not, and not, nor</i>	μηδέ
οὐκέτι <i>no longer</i> (ἔτι)	μηκέτι
οὔποτε <i>never</i> (ποτέ)	μήποτε
οὐδέποτε <i>never</i>	μηδέποτε

Conjugate the verbs in the following phrases, repeating the full phrase with each form :

- | | |
|--------------------------|-----------------------------|
| 1. οὐ ταῦτα ποιῶ. | 6. εἰ μὴποτε ταῦτα ποιῶ. |
| 2. μὴ ταῦτα ποιοίην. | 7. οὔποτ' ἂν ταῦτα ποιοίην. |
| 3. οὔποτε ταῦτα ποιῶ. | 8. μὴ ταῦτα ποίει. |
| 4. μὴποτε ταῦτα ποιοίην. | 9. εἰ μὴ ταῦτα ποιοίην. |
| 5. οὔποτε ταῦτα ποιήσω. | 10. μηδέποτε οὕτω ποίει. |

Construct similar series from the sentences :

1. τὸν ἀδελφὸν μίσῶ.
2. μέγα φρονῶ *I am conceited (have big thoughts), proud, presumptuous.*

Herewith Exercise 17.

ΠΡΟΣΘΗΚΗ

1. Ὁ θεὸς καὶ ἡ φύσις οὐδὲν μάτην ποιοῦσιν.
— Ἀριστοτέλης.
2. Θάρρει· τό τοι δίκαιον ἰσχύει μέγα. — Εὐριπίδης.
3. Φεῦ, μήποτ' εἶην ἄλλο πλὴν θεοῖς φίλος,
ὥς πᾶν τελοῦσι, καὶ βραδύνωσιν χρόνῳ.
— Εὐριπίδης.

¹ Use οὐ and its compounds with the indic. and the pot. opt., when these are used in independent clauses ; use μή and its compounds in cond. clauses and with the subj. imper., inf., and the opt. of *wish*.

4. Εἰ μὲν φιλοσοφητέον, φιλοσοφητέον, καὶ εἰ μὴ φιλοσοφητέον, φιλοσοφητέον· πάντως ἄρα φιλοσοφητέον. — Ἀριστοτέλης.
5. Τίμητέον¹ τὸ καλὸν καὶ τὰς ἀρετὰς καὶ τὰ τοιαῦτα, εἴαν ἡδονὴν παρασκευάζῃ· εἴαν δὲ μὴ παρασκευάζῃ, χαίρειν εἰστέον.²
— Ἐπίκουρος, ὁ φιλόσοφος.

XX. εἴκοσι. κ'

Τὸ Εἴκοστὸν Μάθημα

Σοφὸς Σοφοκλῆς, σοφώτερος δ' Εὐριπίδης,
ἀνδρῶν δὲ πάντων Σωκράτης σοφώτατος.

— Ancient Oracle.³

The Middle Voice, § 140: Primary Personal Endings, § 54. Learn the conjugation of the present and future indicative, and the subjunctive of the progressive action-stem, middle-passive, of (λύω) λύομαι *I release (for myself)*, § 79 B, and of δύναμαι *I am able* § 80.

Like δύναμαι conjugate ἐπίσταμαι *I understand* (Greek says “*stand upon*” (ἐπὶ)).

Like λύομαι conjugate: βούλομαι, F. βουλήσομαι *I am willing, I wish*; οἶομαι, F. οἰήσομαι *I think*; γίγνομαι, F. γενήσομαι *be born, become*. See § 141, first paragraph.

¹ τίμητέον (τιμάω *honor*).

² χαίρειν εἰστέον *one must (ought to) dismiss (permit it to say “Farewell”)*.

³ These verses are an apocryphal version of the famous oracular response regarding Socrates.

ONOMATA TE KAI PHMATΑ

(α)

ἀν-ελίσσω unroll (a scroll), turn
the pages. ΣΧΟΛΙΑ.

ἔρχομαι come, go. δι-έρχομαι go
through (a book, etc.).

ἔφη he said.

ἡδομαι take pleasure in, please
oneself with (Dat.), feel de-

light. Cf. ἡδός pleasant, sweet,
suāvis (σφᾶδ-; see § 19). ἡδομαι
γράφων I delight in writing; ἵπ-
ποισ ἡδομαι I take delight in
horses. § 121.

λέγομαι and ἐκ-λέγομαι pick out,
choose out. Cf. Lat. lego.

(β)

άνήρ (ὁ) man, vir. Gen. pl. ἀνδρῶν.
βέλτιστος -η -ον best. ΣΧΟΛΙΑ.

ἔτι longer, still, furthermore. ἔτι
μᾶλλον still more.

κέρδος (τό) profit, gain.

κοινῇ in common (κοινός).

κύων (ὁ, ἡ) dog. Dat. κυνί. Cf.
cynic.

ὄρνις (ὁ, ἡ) bird. Dat. ὀρνίθι. Cf.
ornithology.

πάλαι long ago. ΣΧΟΛΙΑ. Cf.
paleography.

σοφός. σοφώτερος, σοφώτατος
wisar, wisest.

ὥσπερ just as.

ΗΔΟΜΑΙ ΦΙΛΟΙΣ ΑΓΑΘΟΙΣ

‘Ο Σωκράτης “Ἐγώ,” ἔφη, “ὦ βέλτιστε, καὶ
αὐτός, ὥσπερ ἄλλος τις ἢ ἵππῳ ἀγαθῷ ἢ κυνὶ ἢ
ὀρνίθι ἡδεται, οὕτως ἔτι μᾶλλον ἡδομαι φίλοις ἀγα-
θοῖς, καὶ ἔὰν τι ἔχω ἀγαθόν, διδάσκω τοὺς φίλους.
5 καὶ τοὺς θησαυροὺς τῶν πάλαι σοφῶν ἀνδρῶν, οὓς
ἐκείνοι κατ-έλιπον ἐν βιβλίοις γράψαντες, ἀν-ελίττων
κοινῇ σὺν τοῖς φίλοις δι-έρχομαι, καὶ τι ὀρῶμεν
ἀγαθόν, ἐκ-λεγόμεθα καὶ μέγα νομίζομεν κέρδος,
ἔὰν ἀλλήλοις ὠφέλιμοι γινώμεθα.

— Ἐκ τῶν Ξενοφώντος Ἀπομνημονευμάτων, Α', ζ'.

ΣΧΟΛΙΑ

1. ὦ βέλτιστε my friend. See below.

2. ἵππῳ ἡδομαι, κοινῇ (ὁ), § 121. ὀρνίθι, i.e. a fighting-cock.

5. τῶν πάλαι ἀνδρῶν. πάλαι is here employed as an adjective. οὓς

ἐκεῖνοι κατ-έλιπον ἐν βιβλίοις γράψαντες *which they left in books, having written (them), i.e. in the form of writing.*

6. ἀν-ελίπτων. The ancient "book" was a roll.

7. ὁρῶμεν *we see.*

MODES OF ADDRESS

In ancient Greece it was the custom to address one's friend either by his given name, ὦ Φίλιππε, or else to employ a complimentary epithet, such as ὦ φίλε, ὦ ἀγαθὲ, ὦ εὖριστε, ὦ βέλτιστε *good sir! my friend,* etc. Frequently epithet and name are combined: ὦ φίλε Σώκρατες.

Forms of address like *Sir!* or *Mr.* were not in use among equals, but belonged to the language of the slave and hireling. *Mister* is a corruption of *Master*. So the common address in Modern Greek, ὦ κύριε, meant originally *my Lord!* and was employed by slaves and other subordinates in addressing their superiors. In the New Testament the disciples regularly address their Lord as Κύριε. Compare the refrain common in Greek Christian hymns: Κύριε ἐλέησον *Lord, have mercy!*

XXI. εἴκοσι καὶ εἶς. κα'

Τὸ Πρῶτον καὶ Εἰκοστὸν Μάθημα

Μέγα νομίζομεν κέρδος εἰὰν ἀλλήλοις ὠφέλιμοι γιγνώμεθα.
— Σωκράτης.

Review Lesson XX.

The Participle with the Article: ὁ ταῦτα λέγων *the (one) saying (i.e. who says) this*, § 174. Note that the middle-passive participle ends in -μενος -μένη -μενον (-όμενος -ομένη -όμενον), and is declined exactly like a first-second-declension adjective, such as μέγιστος, § 40 B; thus: βουλόμενος -η -ον *wishing*, οἰόμενος -η -ον *thinking*, γιγνώμενος -η -ον *becoming*, δυνάμενος -η -ον *being able*, ἐπιστάμενος -η -ον *understanding*.

Herewith Exercise 18.

ONOMATA KAI PHMATΑ

(α)

ἀκούω, F. ἀκούσομαι (§ 62) *hear*.Cf. acoustic. καλῶς ἀκούειν *to hear (oneself) well (spoken of)*; κακῶς ἀκούειν *to hear (oneself) ill (spoken of)*.βούλομαι, F. βουλήσομαι *will, be willing, wish, desire, prefer*. Cf. volo, and βουλή (ή) *will, plan, counsel, senate*.

ἰθέλω, F. ἰθελήσω (in poetry also

θέλω, θελήσω) *be willing, wish, consent, desire, will*.“Ἐθέλω and βούλομαι are nearly synonymous and may often be interchanged; yet, in strict distinction, ἰθέλω expresses the *wish* or *will* more as a *feeling*, and βούλομαι more as a *rational purpose* or *preference*.”πλουτέω, F. ἤσω *be wealthy*.

(β)

δίκαιος -ᾱ -ον *just, righteous*.θύρᾱ (ή) *door*. Cf. thyroid.ὅστις *whoever*. § 27.φαῦλος -η -ον *slight, worthless, mean*.πάντες *all*. Masc. plural.

1. Ἀνὴρ δίκαιός ἐστιν οὐχ ὁ μὴ ἀδικῶν,

ἀλλ' ὅστις ἀδικεῖν δυνάμενος μὴ βούλεται.

— Φιλήμων.

2. Βουλόμεθα πλουτεῖν πάντες, ἀλλ' οὐ δυνάμεθα.

— Μένανδρος, M. 64.

3. Θέλων καλῶς ζῆν μὴ τὰ τῶν φαύλων φρόνει.

— Τοῦ αὐτοῦ, Μον. 232.

4. Θέλομεν καλῶς ζῆν πάντες, ἀλλ' οὐ δυνάμεθα.

— Τοῦ αὐτοῦ, Μον. 236.

5. Καλῶς ἀκούειν μᾶλλον ἢ πλουτεῖν θέλει.

— Καὶ τοῦ αὐτοῦ, M. 285.

6. Ἀρίστιππος ὁ φιλόσοφος ἐρωτηθεὶς διὰ τί οἱ μὲν φιλόσοφοι ἐπὶ τὰς τῶν πλουσίων θύρας ἔρχονται, οἱ δὲ πλούσιοι ἐπὶ τὰς τῶν φιλοσόφων οὐκίτι, “Ὅτι,” ἔφη, “οἱ μὲν ἰσᾱσιν ὧν δέονται, οἱ δὲ οὐκ ἰσᾱσιν.” — Διογένης Λαέρτιος.

6. ἐρωτηθεὶς *when asked*. ὅτι *because*. ἰσᾱσιν ὧν δέονται *they know what they need*.

XXII. εἴκοσι καὶ δύο. κβ'

Τὸ Δεύτερον καὶ Εἰκοστὸν Μάθημα

‘Ο στέφανος περὶ κρατὶ μαρμύνεται Ἡλιοδώρᾱς,
 αὐτὴ δ' ἐκ-λάμπει τοῦ στεφάνου στέφανος.
 — Μελέαγρος.

*On Heliodora's brow the garland pines,
 But she the garland of the garland shines.*

— Translation by Dr. Walter Headlam.

Review §§ 54, 140. Learn the conjugation of the present indicative and the subjunctive, optative, imperative, infinitive and participle of the *progressive action-stem*, and of the future indicative, optative, infinitive, and participle of *λύομαι*, § 79 B, and of *δύναμαι*, § 80.

Uses of the Subjunctive :

- a) *Exhortation*, § 155.
- b) *Question*, § 156.
- c) *Conditional Clauses*. § 167 A.

Uses of the Optative :

- a) *Wish*, § 162.
- b) *Potential*, § 163.
- c) *Conditional Clauses*, § 168 A.

Herewith Exercise 19.

ONOMATA TE KAI PHMATA

(α)

ἀπο-κρίνομαι *be answering, answer.*
 ἔοικε(ν) *it is likely. ὡς ἔοικε as is likely, as it seems.*

λάμπω and λάμπομαι *shine. Cf. lamp. ἐκ-λάμπω.*
 μαρμύνομαι *die out (of fire), fade, waste away.*

αἰσχροῦ αἰσχροῦ αἰσχρόν *shameful*.
 αἰσχρόν ἐστι *it is more shameful*.
 εἴπερ *if indeed*. § 194.
 ἥκιστα *least, by no means*. ἥκιστα
 γε.
 κάκιόν ἐστι *it is worse*.
 μάλα *very*. μᾶλλον *more*. μάλιστα
most. μάλιστα γε *certainly!*
 οὐδέτερος -α -ον *neither*.
 οὐ δῆτα *certainly not!* § 187.

(β)

περὶ κρατὶ *about the head* (poetic).
 πότερος; ποτέρῃ; πότερον; *which*
(of two)? uter?
 πότερον . . . ἤ; *whether . . . or?*
 utrum . . . an? ΣΧΟΛΙΟΝ.
 πῶλος (ὁ) *colt*. Common as a
 proper name: *Polus*.
 στέφανος (ὁ) *wreath, crown, gar-*
land. Cf. Stephen.

ΠΟΤΕΡΟΝ ΤΟ ΑΔΙΚΕΙΝ Η ΤΟ ΑΔΙΚΕΙΣΘΑΙ;

Πότερον δοκεῖ σοι, ὦ Πῶλε, κάκιον εἶναι, τὸ
 ἀδικεῖν ἢ τὸ ἀδικεῖσθαι;

Τὸ ἀδικεῖσθαι ἔμοιγε.

Τί δὲ δὴ αἰσχρόν; πότερον τὸ ἀδικεῖν ἢ τὸ
 5 ἀδικεῖσθαι; ἀποκρίνου.

Τὸ ἀδικεῖν.

Οὐκοῦν καὶ κάκιον, εἴπερ αἰσχρόν;

Ἥκιστα γε.

Μανθάνω· οὐ τὸ αὐτὸ νομίζεις σύ, ὥς ἔοικε,
 10 καλόν τε καὶ ἀγαθόν, καὶ κακὸν καὶ αἰσχρόν.

Οὐ δῆτα.

.

Τί δέ; οὐ μέγιστον τῶν κακῶν ἐστὶ τὸ ἀδικεῖν;

Ἄρα τοῦτο μέγιστον; οὐ τὸ ἀδικεῖσθαι μείζον;

Ἥκιστα γε.

15 Σὺ ἄρα, ὦ Σώκρατες, βούλοιο ἂν ἀδικεῖσθαι
 μᾶλλον ἢ ἀδικεῖν;

Βουλοίμην μὲν ἂν ἔγωγε οὐδέτερα, ὦ Πῶλε. εἰ
 δ' ἀναγκαῖον εἴη ἀδικεῖν ἢ ἀδικεῖσθαι, ἐλοίμην ἂν
 μᾶλλον ἀδικεῖσθαι ἢ ἀδικεῖν.

ΣΧΟΛΙΟΝ

Πότερον . . . ἤ; Classical Greek regularly employed *πότερον . . . ἤ*; *whether . . . or* to introduce the two members of a direct alternative question (*utrum . . . an* ?). Compare the usage in archaic English: "*Whether is Herod or that youngling king.*" -- Beaumont, *Psyche*, 161.

ΠΡΟΣΘΗΚΗ

1. Σύμβουλος ἀγαθός, μὴ κακός, γίγνου φίλοις.
— Μένανδρος, Μον. 714.
 2. Σύμβουλος οὐδείς ἐστι βελτίων χρόνου.
— Ὁ αὐτός, Μον. 479.
 3. Σύμβουλος ἀγαθῶν, μὴ κακῶν, εἶναι θέλει.
— Καὶ ὁ αὐτός, Μον. 631.
 4. Ἀριστόν ἐστι πάντ' ἐπίστασθαι καλά.
— Καὶ ὁ αὐτός, Μον. 33.
 5. Ἄγισ ὁ Ἀρχιδάμου ἐρωτηθεὶς τί μάλιστα μάθημα ἐν Σπάρτῃ ἀσκεῖται, "Τὸ γινώσκειν," ἔφη, "ἄρχειν τε καὶ ἄρχεσθαι."
— Πλούταρχος, Λακωνικά 215 D.
 6. Μέγιστον ὀργῆς ἐστὶ φάρμακον λόγος.
— Μένανδρος, Μον. 346.
 7. Ἀριστον ἀνδρὶ κτῆμα συμπαθὲς γυνή.
— Εὐριπίδης, Ἀπόσ. 164 N².
 8. Μὴ μοι γένοιθ' ἂ βούλομ', ἀλλ' ἂ συμφέρει.
— Μένανδρος, Μον. 366.
 9. Θυμῷ χαρίζου μηδέν, ἄνπερ νοῦν ἔχῃς.
— Τοῦ αὐτοῦ, Μον. 245.
 10. Κακῆς ἀπ' ἀρχῆς γίγνεται τέλος κακόν.
— Εὐριπίδης, Ἀπ. 32, N².
 11. Πολυμαθία νοῦν οὐ διδάσκει.
— Ἡράκλειτος, ὁ φιλόσοφος.
6. Agis, the son of Archida'mus. ἀσκεῖται is studied. 7. ἀνδρὶ for a man.

XXIII. εἴκοσι τρεῖς. κγ'

Τὸ Τρίτον καὶ Εἰκοστὸν Μάθημα

Ἄ μὴ δεῖ ποιεῖν, μηδὲ ὑπο-νοοῦ ποιεῖν.

— Πυθαγόρας, ὁ φιλόσοφος.

Contract Verbs in -εω: Learn the conjugation of the present indicative, and the subjunctive, optative, imperative, infinitive, and participle of the *progressive action-stem* of (ποιέομαι) **ποιοῦμαι** *I am making for myself*, § 81 B.

Conjugate in the same way (ἡγέομαι) **ἡγοῦμαι** *I believe, regard*.

Verbs of *thinking* (see § 179):

νομίζω *hold as customary, regard, deem, suppose*.

οἶομαι (first person singular also οἶμαι), F. **οιήσομαι** *think*.

ἡγέομαι F. **ἡγήσομαι** *believe, hold, suppose*.

Conjugate the verbs in the following phrases:

- 1) οἶομαι¹ (or οἶμαι) εἰδέναι (*I think to know*) *I think I know*.
- 2) οἶομαι οὐκ εἰδέναι *I think I do not know*.
- 3) οὐκ οἶομαι εἰδέναι *I do not think I know*.
- 4) σοφὸς οἶομαι εἶναι *I think I am wise*.
- 5) πλούσιον νομίζω τὸν σοφὸν εἶναι.
- 6) αἰσχρὸν ἡγοῦμαι τὸ ψευδῇ λέγειν *disgraceful I consider the telling of falsehoods*.

Herewith Exercise 20.

¹ The second person singular, present indicative of οἶομαι is οἶει, not οἶη.

ONOMATA TE KAI PHMATΑ

(α)

βούλομαι, βουλήσομαι.

βουλεύομαι, βουλεύσομαι *deliberate, plan.*ἐπι-μελέομαι, F. ἐπιμελήσομαι *care for, take care of* (Gen.). § 115.οἶδα, infin. εἰδέναι *to know* (φειδ-φουδ-φιδ-).πράττω, F. πράξω *do, fare* (πράγ- cf. pragmatic, practical).σημαίνω *make signs to, indicate, point out.* Cf. semaphore.ὑπο-νοέω, ὑπο-νοήσω *suspect, think secretly* (ὑπό).

(β)

πανταχοῦ *everywhere* (οὐ *where*).τε . . . καὶ *both . . . and.* § 195.τρόπος (ὁ) *turn, manner, way.*ὃν τρόπον *in which way, in the way in which.* § 113 e.

ΠΑΝΤΑ ΟΙΜΑΙ ΘΕΟΥΣ ΕΙΔΕΝΑΙ

Καὶ Σωκράτης, “Ἐγώ,” ἔφη, “ἐπι-μελεῖσθαι θεοὺς νομίζω ἀνθρώπων οὐχ ὃν τρόπον οἱ πολλοὶ νομίζουσιν. οὗτοι μὲν γὰρ οἴονται τοὺς θεοὺς τὰ μὲν εἰδέναι, τὰ δὲ οὐκ εἰδέναι· ἐγὼ δὲ πάντα μὲν οἶμαι θεοὺς εἰδέναι, τὰ τε λεγόμενα καὶ πράττόμενα 5 καὶ τὰ σιγῇ βουλευόμενα, πανταχοῦ δὲ παρ-εἶναι καὶ σημαίνειν τοῖς ἀνθρώποις περὶ τῶν ἀνθρωπείων πάντων.

— Ἐκ τῶν Ξενοφώντος Ἀπομνημονευμάτων, Α', ιθ'.

ΤΟ ΚΑΛΩΣ ΑΚΟΥΕΙΝ

Εἰ βούλει καλῶς ἀκούειν, μάθανε καλῶς λέγειν. μαθὼν δὲ καλῶς λέγειν πειρῶ καλῶς πράττειν, καὶ οὕτως καρπώσῃ τὸ καλῶς ἀκούειν.

— Ἐπίκτητος, ὁ φιλόσοφος.

ΣΧΟΛΙΑ

μηδὲ ὑπο-νοῦ *do not even be suspected, do not even permit yourself to be suspected.*

ἐπι-μελεῖσθαι ἀνθρώπων. § 115 h. σιγῇ, § 121.

μαθὼν *having learned.* πειρῶ *try!*

καρπώσῃ *you will reap the fruit* (καρπός. καρπῶ).

ΠΡΟΣΘΗΚΗ

ἄλλος ἄλλο λέγει (*another says another (thing)*) *one says one thing, another another, alius aliud dicit.*

ἄλλοτε ἄλλος ἔχει *one has at one time, another at another.*

1. Ἄλλος ἄλλοις μάλλον ἥδεται τρόποις.
— Εὐριπίδης, Ἀπ. 560 Ν².
2. Δίκαιος ἀδικεῖν οὐκ ἐπίσταται τρόπος.
— Μένανδρος, Μον. 136.
3. Οὐ τὸ ζῆν περι πολλοῦ ποιητέον, ἀλλὰ τὸ εὖ
ζῆν. — Πλάτων.
4. Τῶν δοξῶν ἅς οἱ ἄνθρωποι δοξάζουσιν, δεῖ τὰς
μὲν περι πολλοῦ ποιεῖσθαι, τὰς δὲ μή.
— Καὶ τοῦ αὐτοῦ.
5. Οὐ γὰρ δοκεῖν ἄριστος ἀλλ' εἶναι θέλει.
— Αἰσχύλος.
6. Δίκαιος εἶναι μάλλον ἢ χρηστὸς θέλει.
— Μένανδρος, Μον. 114.
7. Ἀρχὴ μεγίστη τῶν ἐν ἀνθρώποις κακῶν
ἀγαθά, τὰ λῖαν ἀγαθά. — Καὶ τοῦ αὐτοῦ.
8. Λίαν φιλῶν σεαυτὸν οὐχ ἔξεις φίλον.
— Καὶ τοῦ αὐτοῦ, Μ. 310.
9. Ἐὰν καλὸν ἔχη τις σῶμα καὶ ψυχὴν κακὴν,
καλὴν ἔχει ναῦν καὶ κυβερνήτην κακόν.
— Καὶ τοῦ αὐτοῦ.
10. Οὐκ ἔστιν ἡδέως ζῆν ἄνευ τοῦ φρονίμως καὶ
καλῶς καὶ δικαίως, οὐδὲ φρονίμως καὶ καλῶς
καὶ δικαίως ἄνευ τοῦ ἡδέως. εἰ δέ τω μὴ
ἔξ-εστι ζῆν φρονίμως καὶ καλῶς καὶ δικαίως,
οὐκ ἔστι τοῦτον ἡδέως ζῆν.
— Ἐπίκουρος, ὁ φιλόσοφος.

11 ΖΕΜΑΘΡΑ ΖΙΚΛΕΙΑΖ
 ΚΟΡΕ: ΚΕΚΛΕΖΟΜΑΙ
 ΑΙΕΙΑΝΤΙΛΑΜΟ
 ΓΑΡΑΘΕΟΜΤΟΥΤΟ
 ΛΑΧΟΥΣΟΝΟΜΑ

Σῆμα Φρασικλείας · κούρη κεκλήσομαι αἰεί,
 ἀντὶ γάμου παρὰ θεῶν τοῦτο λαχοῦσ' ὄνομα.

ΣΧΟΛΙΑ

7. λῆν too much.

8. σεαυτὸν = σὲ αὐτόν.

10. ἔστι and ἔξεστι it is possible. ἀνευ without (Gen.). ἀνευ τοῦ φρονίμως (ζῆν) without living wisely. τῷ for any one.

11. A metrical tomb inscription found in Attica, and written in the old Attic alphabet (date c. 600 B.C.). κούρη (κόρη) κεκλήσομαι αἰεί (ἀεί) I shall always be called a maiden. τοῦτο λαχοῦσα ὄνομα having received this name.

XXIV. εἴκοσι τέτταρες. κδ'

Τὸ Εἰκοστὸν καὶ Τέταρτον Μάθημα

Τὴν πυρὶ νηχομένην ψυχὴν ἂν πολλάκι καίῃς,
 φεύξεται, Ἔρως · καυτὴ, σχέτλι', ἔχει πτέρυγας.

— Μελέαγρος.

My soul that swims in fire forbear,

O Love, to burn so oft;

She too hath wings, thou wretch! beware,

Or she will fly aloft.

— Translation by Dr. Walter Headlam.

Review the forms already learned of λύω, λύομαι, δύναμαι, ποιέω, ποιέομαι, §§ 79 A, B; 80; 81 A, B.

Formation of the Future: §§ 61, 62 (entire). Master the verbs cited in these sections.

Herewith Exercise 21.

ONOMATA TE KAI PHMATΑ

(α)

καίω, F. καύσω and καύσομαι *set fire to, burn.* Cf. caustic (καυ- κα-).
πένομαι *toil, work* (cf. πόνος), *be poor.* Cf. πένης, πενία, penury.

φεύγω, F. φεύξομαι *flee. fugio.*
(φενγ- φηγ-. Cf. φυγή (ή) *flight.*)

(β)

αἰεί = *aei.*

ἀρετή (ή) *excellence, virtue.*

ἔμπεδον *firm, lasting.*

Ἔρως (δ) *Love.* Cf. Eros.

πολλάκις (in poetry also πολλάκι) *many times.*

πτέρυξ (ή) *wing.* Acc. pl. πτέρυγας.

σχήτλιος *unflinching, cruel.*

χρήματα *possessions.*

Πολλοί τοι πλουτοῦσι κακοί, ἀγαθοί δὲ πένονται.

ἀλλ' ἡμεῖς τούτοις οὐ δι-αμειψόμεθα

Τῆς ἀρετῆς τὸν πλοῦτον, ἐπεὶ τὸ μὲν ἔμπεδον αἰεὶ,
χρήματα δ' ἀνθρώπων ἄλλοτε ἄλλος ἔχει.

— Θέογνις, 315–318.

ΣΧΟΛΙΑ

Τὴν πυρὶ νηχομένην ψυχὴν *the soul swimming in fire.*

οὐ δι-αμειψόμεθα τῆς ἀρετῆς τὸν πλοῦτον *we will not take-in-exchange their wealth for our respectability* (Gen. of Value or Exchange, § 116 e). In this quotation the κακοί are the vulgar; the ἀγαθοί those of good birth and breeding.

XXV. πέντε καὶ εἴκοσι. κέ'

Τὸ Εἰκοστὸν καὶ Πέμπτον Μάθημα

Μὴ μάχαιραν παιδί. — Παροιμία Ἑλληνική.

The Third Declension: Read carefully § 30 A, and learn the declensions of ἡ μᾶστιξ *goad*, ἡ νύξ *night*, ὁ λέων

lîon, ὁ παῖς *child, boy*, § 31; ὁ δαῖμων *divinity*, ὁ Ἑλλην *Greek*, § 33; ὁ πατήρ *father*, ἡ μήτηρ *mother*, ὁ ἀνὴρ *man*, § 34.

ONOMATA TE KAI PHMATΑ

(α)

κρίνω, F. κρίνω (§ 61 d) *separate, distinguish, judge*. Cf. critic.

(β)

ἄγκυρα (ῆ) *anchor*.

ἄπειρος -ον *without experience of*
(Gen.).

γέρων (ὁ) -οντος *old man, old*.

ἔρως (ὁ) -ωτος *love*. Cf. Eros.

μάχαιρα (ῆ) *dirk, large knife*.

μέγας. Acc. μέγαν.

ὅστις *whoever*.

σκαῖος -ά -όν *on the left side, left-*
handed, awkward, loutish.

ὑπέρτατος -η -ον *highest (of all)*.

φωνή (ῆ) *voice*. Cf. megaphone.

1. Ἐρωτα δ' ὅστις μὴ θεὸν κρίνει μέγαν
καὶ τῶν ἀπάντων δαιμόνων ὑπέρτατον,
ἧ σκαῖός ἐστιν ἧ καλῶν ἄπειρος ὦν
οὐκ οἶδε τὸν μέγιστον ἀνθρώποις θεόν.
— Εὐριπίδης, Ἀπ. 269 N².
2. Τί δ' ἄλλο; φωνὴ καὶ σκιᾶ γέρων ἀνὴρ.
— Τοῦ αὐτοῦ, Ἀπ. 509 N².
3. Ἄλλ' εἰσὶ μητρὶ παῖδες ἄγκυραι βίου.
— Σοφοκλῆς, Ἀπ. 623 N².
4. ὦ Σόλων, Σόλων, Ἑλληνες αἰεὶ παῖδές ἐστε,
γέρων δε Ἑλλην οὐκ ἔστιν. νέοι γάρ ἐστε
τὰς ψυχὰς πάντες.
— Πλάτων ἐν τῷ Τιμαίῳ 22 B.
5. Ἀνὴρ δίκαιος πλοῦτον οὐκ ἔχει ποτέ.
— Μένανδρος, Μον. 52.
6. Ἀνδρὸς δικαίου καρπὸς οὐκ ἀπόλλυται.
— Τοῦ αὐτοῦ, Μον. 27.

7. Ἄριστον ἀνδρὶ κτῆμα συμπαθῆς γυνή.
— Εὐριπίδης, Ἀπ. 164 N².
8. Χρηστὴ γυνὴ κτῆμ' ἐστὶν ἀνδρὶ σώφροσι.
— Μένανδρος, Μον. 634.
9. Δὺς ἐξ-αμαρτεῖν ταῦτόν οὐκ ἀνδρὸς σοφοῦ.
— Τοῦ αὐτοῦ, Μ. 121.
10. Πέμπω σοι μύρον ἡδύ, μύρῳ παρ-έχων χάριν, οὐ
σοί·
αὐτὴ γὰρ μυρίσαι καὶ τὸ μύρον δύνασαι.
— Ἐκ τῆς Ἀνθολογίᾳς.

ΣΧΟΛΙΑ

4. Plato tells us that these words were said to have been spoken by an Egyptian priest in the course of a conversation with the Athenian statesman Solon. They serve to remind us of "the eternal boyhood of the Greeks"

6. ἀπ-δύλλυται *it perishes*.

9. δις ἐξ-αμαρτεῖν τὸ αὐτόν *twice to make the same error*.

10. μύρον ἡδύ *perfume sweet*. παρ-έχων χάριν *giving grace*. μυρίσαι *to perfume (μυρίζω)*.

XXVI. εἴκοσιν ἑξ. κς'

Τὸ Ἑκτόν καὶ Εἰκοστὸν Μάθημα

Μήτε παῖδας περὶ πλείονος ποιοῦ μήτε τὸ ζῆν μήτ' ἄλλο
μηδὲν πρὸ τοῦ δικαίου. — Πλάτων.

Review the preceding lesson, and add the declensions of the numerals : εἷς (οὐδεὶς), δύο, τρεῖς, τέτταρες, § 51.

Herewith Exercise 22.

ONOMATA TE KAI PHMATΑ

(α)

γνωρίζω, F. -iō *make known*; usually in this sense as a passive: γνωρίζομαι.
 ονειδίζω, F. -iō *reproach, upbraid*.
 πνέω, F. πνεύσομαι *blow, breathe*.

τίκτω, F. τέξομαι *give birth to, bear* (τεκ-, τοκ-).

υγιαίνω, F. υγιαίνω *be in good health* (υγίεια). υγιαίνει *vale!*

(β)

ἀδόλως *without fraud* (δόλος (ὁ) *cunning*).

ἀ-θάνατος -ον *immortal*.

ἀλώπηξ (ἡ) -εκος *fox*.

ἀμφοτέροι -αι -α *both*.

θνητός -ή -όν *mortal* (θά-).

λέαινα (ἡ) *lioness*.

ὄρκος (ὁ) *oath*. Cf. *Orcus*.

σκόλιον (τό) *banquet-song*. Contrast σχόλιον.

ὑδωρ (τό) *water*. § 39. Cf. *hydrant, hydrophobia*.

φυή (ἡ) *growth, stature* (φύω).

χαρακτήρ (ὁ) -ῆρος *a mark engraved or impressed, distinctive mark, character*.

1. Εἷς ἐστὶ δοῦλος οἰκίᾱς, ὁ δεσπότης.

— Μενάνδρου, Μον. 168.

2. Λέαινα, ονειδίζομένη ὑπὸ ἀλώπεκος ἐπὶ τῷ αἰεὶ
 ἓνα τίκτειν, “Ἔνα,” ἔφη, “ἀλλὰ λέοντα.”

— Αἰσώπος.

3. Ἀνδρὸς χαρακτήρ ἐκ λόγου γνωρίζεται.

— Μενάνδρου, Μον. 26.

4. Ἀνδρῶν δὲ φαύλων ὄρκον εἰς ὑδωρ γράφε.

— Τοῦ αὐτοῦ, Μον. 25.

5. Ἐν ἀνδρῶν, ἐν θεῶν γένος· ἐκ μιᾶς δὲ πνέομεν
 μητρὸς ἀμφοτέροι. — Πίνδαρος, Νεμ. VI, 1.

6. Τί δὴ οἱ ἄνθρωποι; θεοὶ θνητοί. τί δὲ δὴ οἱ
 θεοί; ἄνθρωποι ἀθάνατοι.

— Ἡράκλειτος ὁ φιλόσοφος.

7. Οὐκ ἔσθ' υγίειᾱς κρεῖττον οὐδὲν ἐν βίῳ.

— Μενάνδρου, Μον. 408.

8. Ἐγγαίνειν μὲν ἄριστον ἀνδρὶ θνητῷ,
 δεύτερον δὲ φυὴν καλὸν γενέσθαι,
 τὸ τρίτον δὲ πλουτεῖν ἀδόλως,
 καὶ τὸ τέταρτον ἡβᾶν μετὰ τῶν φίλων.
 — Σκόλιον Ἑλληνικόν.

ΣΧΟΛΙΑ

2. ὑπὸ ἀλώπεκος *by a fox*, § 129 g. ἐπὶ τῷ ἔνα ἵκτειν *for giving birth to one (only)*.

5. γένος (τό) *race*. Gods and men are of the same race. The mother of both is the Earth.

8. φυὴν καλὸν γενέσθαι *to become beautiful in growth (stature, appearance)*. ἡβᾶν μετὰ τῶν φίλων *to be young with one's friends*.

XXVII. εἴκοσι καὶ ἑπτὰ. κζ'

Τὸ Εἰκοστὸν καὶ Ἑβδομον Μᾶθημα

Ἀνὴρ γὰρ ὅστις ἦδεται λέγων αἰεί,
 λέληθεν αὐτὸν τοῖς συν-οὔσιν ὦν βαρύς.

— Σοφοκλῆς, Ἀπ. 99 Ν².

Review Lesson XXI and Exercise 18.

The Participle. The active participle of the progressive action-stem has the suffix **-ντ** and is declined according to the first and third declensions: the masculine and neuter being of the third declension, the feminine being declined like **τράπεζα**, § 28.

Learn the declension of ὦν οὔσα ὄν *being*, λέγων λέγουσα *telling*, § 50 A, and ποιῶν ποιούσα ποιοῦν *making, doing*, § 50 B.

Decline: παρ-ὦν *being present*, συν-ὦν *being with*, γρά-φων, φιλῶν, ἀπο-κρῖνόμενος, φιλούμενος *being loved*.

Uses of the Participle: §§ 173–176 (especially with τυγχάνω, οἶδα, ἀκούω).

Herewith Exercise 23.

ONOMATA TE KAI PHMATA

(α)

ἀγνοέω, -ήσω *be ignorant* (ἀ-γνο-
Cf. know).

δια-φέρω, δι-οίσω *bear apart, differ*.
οὐδὲν δια-φέρει *it makes no differ-
ence*.

εὐπορέω, -ήσω *be εὐπορος, pros-
per, thrive, find a way* (πόρος).

οὐ πάνυ εὐπορῶ *I am all in a
muddle*.

μémνησο *remember!* (Imperative).
πιστεύω, -σω *trust, have faith* (in),
believe (in) (Dat.).

φαίνεται *it appears* (so).

(β)

ἀνασχετός -όν *endurable*.

αὐ *in turn, again*.

βαρύς *heavy*. Cf. barometer.

ἕτερος ἐτέρῳ ἑτερον *the one**(of two),
the other. Cf. ἄλλος *another*.
Cf. heterodoxy.

ἐν τῷ τοιοῦτῳ *in such* (a case).

καιρός (δ) *due measure, the right
point of time, opportunity*.

οὐδέτερος οὐδετέρῳ οὐδέτερον *nei-
ther*.

ὕστερον *later*. Cf. hysteronprote-
ron.

ὥς *as, how! that* (= ὅτι). § 197.

1. Πιστεύειν δεῖ τοὺς μαθητὰς.

— Ἀριστοτέλης.

2. Οὐκ ἔστιν αἰσχυρὸν ἀγνοοῦντα μαθεῖν.

— Μενάνδρου, Μον. 405.

3. Πολλοὺς ὁ καιρὸς οὐκ ὄντας ποιεῖ φίλους.

— Τοῦ αὐτοῦ, Μον. 446.

4. Ὡς τῶν ἐχόντων πάντες ἄνθρωποι φίλοι.

— Καὶ τοῦ αὐτοῦ, Μ. 558.

5. Πολλοὶ τραπεζῶν, οὐ φίλων, εἰσὶν φίλοι.

— Καὶ τοῦ αὐτοῦ, Μον. 627.

6. Μέμνησο νέος ὦν ὥς γέρων ἔσῃ ποτέ.

— Καὶ Μενάνδρου, Μ. 354.

7. Φεῦγ' ἡδονὴν φέρουσιν ὕστερον βλάβην.

— Καὶ τοῦ αὐτοῦ, Μον. 532.

8. Ἀνὴρ δίκαιός ἐστιν οὐχ ὁ μὴ ἀδικῶν,
ἀλλ' ὅστις ἀδικεῖν δυνάμενος μὴ βούλεται.
— Φιλήμων.
9. Κακοὶ γὰρ εὖ πράττοντες οὐκ ἀνασχετοί.
— Αἰσχύλος, Ἀπ. 398 N².

10. ΠΟΤΕΡΟΣ ΠΟΤΕΡΟΥ ΦΙΛΟΣ;

- Ἐπειδάν τις τινα φιλῇ, πότερος ποτέρου φίλος γίγνεται, ὁ φιλῶν τοῦ φιλουμένου ἢ ὁ φιλούμενος τοῦ φιλοῦντος; ἢ οὐδὲν διαφέρει; Οὐδέν, ἔφη, ἔμοιγε δοκεῖ διαφέρειν. Πῶς λέγεις; ἀμφότεροι
- 5 ἄρα ἀλλήλων φίλοι γίνονται, ἔαν μόνος μόνον ὁ ἕτερος τὸν ἕτερον φιλῇ; Ἐμοιγε δοκεῖ, ἔφη.

- Τί δέ; οὐκ ἔστι φιλοῦντα μὴ ἀντι-φιλεῖσθαι ὑπὸ τούτου ὃν ἂν φιλῇ; ἔστιν. Τί δέ; ἄρα ἔστι καὶ μῖσεῖσθαι φιλοῦντα; Ἐμοὶ δοκεῖ.
- 10 Οὐκοῦν ἐν τῷ τοιούτῳ ὁ μὲν φιλεῖ, ὁ δὲ φιλεῖται; Ναί. Πότερος οὖν αὐτῶν ποτέρου φίλος ἐστίν, ὁ φιλῶν τοῦ φιλουμένου, ἔαν τε μὴ ἀντιφιλήται, ἔαν τε καὶ μῖσηται, ἢ ὁ φιλούμενος τοῦ φιλοῦντος; ἢ οὐδέτερος αὖ ἐν τῷ τοιούτῳ οὐδετέρου
- 15 φίλος ἐστίν, ἂν μὴ ἀμφότεροι ἀλλήλους φιλῶσιν; Φαίνεται, ἔφη, ἀλλὰ μὰ τὸν Δία, ὦ Σώκρατες, οὐ πάνν εὐπορῶ ἔγωγε.

— Πλάτων ἐν τῷ Λύσιδι.

ΣΧΟΛΙΑ

ἔληθεν αὐτόν . . . ὧν βαρὺς *he fails to observe that he is a bore (he escapes his own notice being heavy)*. β. ἔση *you will be*.

10, 1. ἐπειδάν τις τινα φιλῇ, πότερος, κτλ. *whenever one loves another which, etc.*

7. οὐκ ἔστι φιλοῦντα μὴ ἀντι-φιλεῖσθαι, κτλ. *is it not possible for one who loves not to be loved in return (ἀντι) by this one whom he loves?*

XXVIII. ὀκτὼ καὶ εἴκοσι. κή

Τὸ Εἰκοστὸν Μάθημα καὶ Ὅγδοον

Πιστεύειν δεῖ τοὺς μαθάνοντας. — Ἀριστοτέλης.

Copy several times the selection ΠΟΤΕΡΟΣ ΠΟΤΕΡΟΥ ΦΙΛΟΣ (Lesson XXVII).

ΠΡΟΣΘΗΚΗ

1. Ὁργὴ φιλοῦντος μικρὸν ἰσχύει χρόνον.
— Μένανδρος, Μον. 410.
2. Μοχθεῖν ἀνάγκη τοὺς θέλοντας εὐτυχεῖν.
— Εὐριπίδης, Ἀπ. 701 N².
3. Ἀνὴρ τις, μέσσην ἔχων ἡβην, δύο ἔσχεν¹ ἐταίρας, μίαν μὲν γραῦν,² τὴν δὲ ἐτέραν νέαν. τούτῳ ἢ μὲν γραῦς τὰς μελαίνᾱς τρίχας ἔτιλλεν,³ ὥς γέροντα τοῦτον θέλουσα, ἢ δὲ νέᾱ τὰς πολιᾶς· ἕως αὐτὸν φαλακρὸν ἐποίησαν⁴ καὶ ὄνειδος ἀπάντων. — Αἴσωπος.
4. Ἀνθρώπων ἕκαστος δύο πῆρᾱς φέρει, τὴν μὲν ἔμπροσθεν, τὴν δὲ ὀπισθεν, γέμει⁵ δὲ κακῶν ἐκατέρᾳ· ἀλλ' ἢ μὲν ἔμπροσθεν ἀλλοτρίων γέμει, ἢ δ' ὀπισθεν τῶν αὐτοῦ τοῦ φέροντος. καὶ διὰ τοῦτο οἱ ἄνθρωποι τὰ μὲν ἐξ αὐτῶν⁶ κακὰ οὐχ ὁρῶσι,⁷ τὰ δὲ ἀλλότρια πάνυ ἀκριβῶς θεῶνται.⁸

--- Αἴσωπος.

¹ ἔσχεν *he got, he had.*² γραῦς (Acc. γραῦν) *an old woman.*³ τρίχας ἔτιλλεν *pulled out the hairs.*⁴ ἐποίησαν *they made.*⁵ γέμει κακῶν *is full of evils (faults).*⁶ ἐξ αὐτῶν *from themselves.*⁷ οὐχ ὁρῶσι *they do not see.*⁸ πάνυ ἀκριβῶς θεῶνται *they observe very accurately.*

Before proceeding to the following lessons the pupil should have a thorough mastery of the pronouns: ἐγώ, σύ, ὁ ἡ τό, ὅδε ἥδε τόδε, ὅς ἡ ὅ, αὐτός -ή -ό, οὗτος αὕτη τοῦτο, ἐκεῖνος -η -ο, §§ 21-25; of the first and second declensions of nouns and adjectives, §§ 28, 29, 40; of the third declension, as presented in Lessons XXV-XXVIII; and of the forms of the verb indicated in Lesson XXIV. Moreover, he should make himself master of the vocabulary, both words and phrases, employed in Lessons I-XXVIII and in Exercises 1-23.

XXIX. ἐνὸς δέοντες τριάκοντα. κθ'

Τὸ Ἑνατον καὶ Εἰκοστὸν Μάθημα

Ἄει καλὸς πλοῦς ἐστ', ὅταν φεύγῃς κακά.

— Σοφοκλῆς, Φιλ., 641.

Review Lesson XV and Exercise 13.

The Infinitive with Verbs of *Preventing*, § 172, II b (γ).

Indefinite Relative and Temporal Clauses, §§ 166 B, 167 B, 168 B, 170.

Herewith Exercise 24.

ONOMATA TE KAI PHMATA

(α)

δουλεύω, -έσω *be a slave* (δοῦλος).

ἐπι-πλήττω *strike at, punish, upbraid*

ἑῶσι(ν) *they permit, allow.*

ἦν δ' ἐγώ *said I (and I said). ἦ δ' ὅς said he (and he said).*

κωλύω, -έσω and δια-κωλύω, -έσω *prevent, forbid (Infinitive).*

(β)

δῆλος δῆλη δῆλον *clear, visible, manifest. δῆλον ὅτι it is clear, clearly.*

εὐδαίμων Acc. εὐδαίμονα *blessed with a good genius* (δαίμων), *happy.* ΣΧΟΛΙΑ.

ἦ = ἄρα; ΣΧΟΛΙΑ.

θῦμός (ὁ) *spirit, soul, desire.*

Λύσις (ὁ) *Lysis. Voc. ὦ Λύσι.*

μακάριος -ῖα -ιον *happy, blessed.*

ὅπως *how (that) (πῶς;).* ΣΧΟΛΙΑ.

πλοῦς (ὁ) *voyage (πλέω sail).*

που (encl.) *I suppose, methinks.*

σφόδρα *very much.*

τρόπος (ὁ). παντὶ τρόπῳ *in every way, altogether.*

ὥδε *thus, as follows. Adv. of ὅδε.*

(cf. οὕτως (οὗτος)).

ὥς *with superlative quam. ὥς*

εὐδαιμονέστατος as happy as possible, quam beatissimus.

ΤΑΥΤΑ ΜΕΝ ΕΠΙΣΤΑΜΑΙ ΕΚΕΙΝΑ ΔΕ ΟΥ. Α'¹

Ἡ που, ἦν δ' ἐγώ, ὦ Λύσι, σφόδρα φιλεῖ σε ὁ πατήρ καὶ ἡ μήτηρ; Πάνυ γε, ἦ δ' ὅς. Οὐκοῦν βούλονται ἂν σε ὥς εὐδαιμονέστατον εἶναι; Πῶς γὰρ οὐ; Δοκεῖ δέ σοι εὐδαίμων εἶναι ἄνθρωπος δουλεύων τε καὶ ᾧ μηδὲν ἔξεστι ποιεῖν ὦν ἐπι- 5
θῦμει; Μὰ Δί' οὐκ ἔμοιγε, ἔφη. Οὐκοῦν εἴ σε φιλεῖ ὁ πατήρ καὶ ἡ μήτηρ καὶ εὐδαίμονά σε ἐπι-
θῦμοῦσι γενέσθαι, τοῦτο παντὶ τρόπῳ δῆλον ὅτι προ-
θῦμούνται ὅπως ἂν εὐδαιμονοίης. Πῶς γὰρ οὐχί; ἔφη. 10

Ἐώσιν ἄρα σε ἂ βούλει ποιεῖν, καὶ οὐδὲν ἐπι-
πλήττουσιν οὐδὲ δια-κωλύουσι ποιεῖν ὦν ἂν ἐπι-
θῦμῇς; Ναὶ μὰ Δία ἐμέ γε, ὦ Σώκρατες, καὶ μάλα γε πολλὰ κωλύουσιν. Πῶς λέγεις; ἦν δ' ἐγώ.
βουλόμενοί σε μακάριον εἶναι δια-κωλύουσι τοῦτο 15
ποιεῖν ὃ ἂν βούλη; ὦδε δέ μοι λέγε.

ΣΧΟΛΙΑ

1. ἦ που . . . ; *I suppose . . . ?* These particles suggest a certain hesitation in putting the question.

¹ This selection from the *Lysis* (pron. *lŭ'sis*) of Plato extends through Lesson XXXIII, and is later repeated and expanded. Socrates is seated with the lad Lysis upon a bench in a gymnasium at Athens.

8. γενέσθαι *to become.*

9. προ-θύμουνται ὅπως ἂν εὐδαιμονοίης (*they are eager*) *they eagerly consider how you might be happy.* ὅπως is the indirect form of πῶς; cf. ποῦ; ὅπου, ποῖ; ὅποι.

XXX. τριάκοντα. λ'

Τὸ Τριᾶκοστὸν Μάθημα .

Τῶν πόνων παλουσιν ἡμῖν πάντα τὰγάθ' οἱ θεοί.

— Ἐπίχαρμος.

Genitive of *Price, Value*, etc., § 116 e; with Verbs of *Ruling*, § 115 g.

The Third Declension: Learn the declension of τίς; τί; *who? what?* and τις, τι *some one, any one*, etc., § 27; also of τὸ ἄρμα *chariot*, § 32, τὸ γένος *race*, etc., and ὁ Σωκράτης, § 35.

Herewith Exercise 25.

ΟΝΟΜΑΤΑ ΤΕ ΚΑΙ ΡΗΜΑΤΑ

(α)

ἄρχω *rule.*

ἐπι-τρέπω *turn (over) to one, entrust to, permit.*

(πωλέω) πωλῶ, F. -ήσω *offer for sale, sell.*

(τελέω) τελῶ, F. τελῶ (*for τελέσω, § 19 b*) *bring to an end (τέλος), complete, execute, pay (a debt), pay.*

(β)

ἀλλὰ τί μὴν; *quid vero?*

ἀργύριον (τὸ) *coined silver, money* (ἄργυρος (ὁ) *silver*).

ἐλεύθερος -ᾱ -ον *free.*

ἡνίκα (ῆ) *bridle. Pl. reins.*

ἡνίοχος (ὁ) *driver (ἔχω)*

μέντοι *surely, in truth.*

μὴν, *see § 192.*

μισθός (ὁ) *hire, wages.*

μισθωτός (ὁ) *hired servant.*

παρά *from (Gen.).*

προσέτι *furthermore.*

ΤΑΥΤΑ ΜΕΝ ΕΠΙΣΤΑΜΑΙ ΕΚΕΙΝΑ ΔΕ ΟΥ. Β'

Πῶς λέγεις; ἦν δ' ἐγώ. βουλόμενοί σε μακάριον εἶναι δια-κωλύουσι τοῦτο ποιεῖν ὁ ἂν βούλη;

ᾧδε δέ μοι λέγε· ἦν ἐπι-θυμήσης ἐπὶ τινος τῶν τοῦ
πατρὸς ἀρμάτων ὀχεῖσθαι λαβὼν τὰς ἡνιᾶς, ὅταν 20
ἀμιλλᾶται, οὐκ ἂν ἐῷεν σε ἀλλὰ δια-κωλύοιεν;
Μὰ Δί' οὐ μέντοι ἄν, ἔφη, ἐῷεν. Ἀλλὰ τίνα μὴν;
Ἔστι τις ἡνίοχος παρὰ τοῦ πατρὸς μισθὸν φέρων.
Πῶς λέγεις; μισθωτῷ μᾶλλον ἐπι-τρέπουσιν ἢ σοὶ
ποιεῖν ὃ ἂν βούληται περὶ τοὺς ἵππους, καὶ προσέτι 25
αὐτοῦ τούτου ἀργύριον τελοῦσιν; Ἀλλὰ τί μὴν;
ἔφη.

ΣΧΟΛΙΑ

19. ἦν ἐπιθυμήσης . . . ὀχεῖσθαι *if you-conceive-a-desire to ride* (ὀχεῖσθαι) *upon (some) one, etc.*

20. λαβὼν *and to take* (strictly: *taking*). ὅταν ἀμιλλᾶται *when he is contending* (in a race).

22. ἐῷεν ἂν *they would permit* (*cf.* ἐῷσι). ἀλλὰ τίνα μὴν (ἂν ἐῷεν); *but whom then?* etc. μὴν is an intensive particle, and is employed with great frequency after interrogatives, § 192.

26. αὐτοῦ τούτου, §§ 106, 116 c.

ΠΡΟΣΘΗΚΗ

ΤΑΥΤΑ ΜΕΝ ΕΠΙΣΤΑΜΑΙ ΕΚΕΙΝΑ ΔΕ ΟΥ. Γ'

Ἀλλὰ τοῦ ὀρικοῦ ζεύγους, οἶμαι, ἐπι-τρέπουσί σοι
ἄρχειν, κἂν εἰ βούλοιο λαβὼν τὴν μᾶστιγα τύπτειν,
ἐῷεν ἄν. Πόθεν ἄν, ἦ δ' ὅς, ἐῷεν; Τί δέ; ἦν δ' 30
ἐγώ, οὐδενὶ ἔξεστιν αὐτοὺς τύπτειν; Καὶ μάλα γε,
ἔφη, τῷ ὀρεωκόμῳ. Δούλῳ ὄντι ἢ ἐλευθέρῳ;
Δούλῳ, ἔφη. Καὶ δούλον, ὥς ἔοικεν, ἡγοῦνται περὶ
πλείονος ἢ σὲ τὸν υἱόν, καὶ ἐπι-τρέπουσι τὰ ἑαυτῶν
μᾶλλον ἢ σοί, καὶ ἐῷσι ποιεῖν ὃ ἂν βούληται, σὲ δὲ 35
δια-κωλύουσιν;

ΣΧΟΛΙΑ

28. τοῦ ὀρικοῦ ζεύγους *the mule team*.
 29. κἄν, τοῦτ' ἔστι, καὶ ἄν. The ἄν is repeated later: ἔφην ἄν. τύπτω *strike*.
 30. πόθεν; *whence? wherefore? how?* (the tone is scornful).
 31. οὐδενί (to) *no one*.
 32. ὄρεωκόμος (ὁ) *muleteer*.
 33. ἡγοῦνται περὶ πλείονος *they hold in higher esteem, think more of*.
 34. τὰ ἐαντῶν *their affairs*.

XXXI. τριάκοντα καὶ εἷς. λα΄

Τὸ Πρῶτον καὶ Τριᾶκοστόν Μάθημα

Γλαῦκ' Ἀθήναζε. — Παροιμίᾳ Ἑλληνικῇ.

An owl to Athens. Cf. "Coals to Newcastle."

The Genitive with Verbs of *Touching*, etc., § 115 c.

The Third Declension: §§ 30–35.

The Reflexive Pronouns: ἑμαυτοῦ, σεαυτοῦ, ἑαυτοῦ, § 23.

Herewith Exercise 26.

ONOMATA TE KAI PHMATA

(α)

ἄγω, ἄξω *lead*. Cf. παιδ-αγωγός.

ἄπτομαι, ἄψομαι *touch, handle*
(Gen.).

(β)

ἄρχων (ὁ) -οντος *ruler* (ἀρχω).
 αὐ *in turn, again*.

παιδαγωγός (ὁ) *a slave who at-*
tended a boy. ΣΧΟΛΙΑ.

δήπου *of course, doubtless*.

πάμπολλοι -αι -α *very many* (πᾶς).

ἐκὼν *willingly, intentionally*.

πάντως *altogether, wholly, by all*
means, yes.

ἡμέτερος -ᾱ -ον *our* (ἡμεῖς).

μὴν . . . ; *surely not* . . . § 178, II.

ὑμέτερος -ᾱ -ον *your* (ὕμεῖς).

ἔτι *still, furthermore*.

ΤΑΥΤΑ ΜΕΝ ΕΠΙΣΤΑΜΑΙ ΕΚΕΙΝΑ ΔΕ ΟΥ. Δ΄

Καί μοι ἔτι τόδε εἰπέ· σὲ αὐτὸν ἐῷσιν ἄρχειν
 σεαυτοῦ; ἢ οὐδὲ τοῦτο ἐπι-τρέπουσί σοι; Πῶς
 γάρ, ἔφη, ἐπι-τρέπουσιν; Ἄλλ' ἄρχει τίς σου;
 Ὅδε, παιδαγωγός, ἔφη. Μῶν δοῦλος ὢν; Ἄλλὰ 40
 τί μὴν; ἡμέτερός γε, ἔφη. Ἦ δεινόν, ἦν δ' ἐγώ,
 ἐλεύθερον ὄντα ὑπὸ δούλου ἄρχεσθαι. τί δὲ ποιῶν
 αὖ οὗτος ὁ παιδαγωγός σου ἄρχει; Ἄγων δήπου,
 ἔφη, εἰς διδασκάλου. Μῶν καὶ οὗτοί σου ἄρχου-
 σιν, οἱ διδάσκαλοι; Πάντως δήπου. Παμπόλλους 45
 ἄρα σοι δεσπότᾱς καὶ ἄρχοντας ἐκὼν ὁ πατήρ
 ἐφ-ίστησιν.

ΣΧΟΛΙΑ

37. εἰπέ = λέγε.

39. ἄρχει τίς σου; This is the interrogative τίς;

40. παιδαγωγός (ὁ τὸν παῖδα ἄγων). The slave who conducted the Athenian lad to school, carried his writing-tablet, musical instruments, etc., is a familiar figure on Athenian vases.

41. ἡ δεινόν . . . ἐλεύθερον ὄντα, κτλ. *surely it-is-a-dreadful-thing* (δεινόν ἐστι) *for one who is free*, etc. Accusative and infinitive construction after δεινόν ἐστι.

44. εἰς διδασκάλου, § 114.

47. ἐφ-ίστησιν *he sets over* (ἐπὶ ὑpon).

ΠΡΟΣΘΗΚΗ

ΤΑΥΤΑ ΜΕΝ ΕΠΙΣΤΑΜΑΙ ΕΚΕΙΝΑ ΔΕ ΟΥ. Ε΄

Ἄλλ' ἄρα ἐπειδὰν οἴκαδε ἔλθης παρὰ τὴν μητέρα,
 ἐκείνη σε ἐὰ ποιεῖν ὃ τι ἂν βούλῃ, ἵνα αὐτῇ μακά-
 ριος ᾦς, ἢ περὶ τὰ ἔρια ἢ περὶ τὸν ἰστόν, ὅταν 50
 ὑφαίνῃ; οὐ τι γάρ που δια-κωλύει σε τούτων ἄπτε-
 σθαι. καὶ ὃς γελάσᾱς, Μὰ Δία, ἔφη, ὦ Σώκρατες,
 οὐ μόνον γε δια-κωλύει, ἀλλὰ καὶ τυπτοίμην ἄν,

εἰ ἀπτοίμην. Ἡράκλεις· ἦν δ' ἐγώ, μὴν μή τι ἡδί-
 55 κηκας τὸν πατέρα ἢ τὴν μητέρα; Μὰ Δί' οὐκ
 ἔγωγε, ἔφη.

ΣΧΟΛΙΑ

48. ἐπειδὴν οἴκαδε ἔλθης *when(ever) you return home.*
 49. ἐκείνη . . . ἐὰν *SHE permits.* § 110. ἵνα αὐτῇ μακάριος ᾖς *that you may be her happy boy (αὐτῇ for her, § 120 a).*
 51. τι *in any respect, at all.*
 52. καὶ δς γελάσας, ἔφη *and he said with a laugh.*
 54. μὴν μή . . . ἡδίκηκας *surely you haven't wronged . . . ?*

XXXII. δύο καὶ τριάκοντα. λβ'

Τὸ Δεύτερον καὶ Τριάκοντὸν Μάθημα

Βάδιζε τὴν εὐθείαν, ἵνα δίκαιος ᾖς. — Μενάνδρου, Μον. 62.

Uses of the Subjunctive: (a) *Exhortation*, § 155; (b) *Question*, § 156; (c) *Modest Assertion*, § 158; (d) *Conditional Clauses*, §§ 165, 167; (e) *Final Clauses*, § 160.

Make an intensive study of the passage contained in the preceding ΠΡΟΣΘΗΚΗ, ll. 48-56.

ΟΝΟΜΑΤΑ ΤΕ ΚΑΙ ΡΗΜΑΤΑ

(α)

ἀνα-μένω *wait for, await (μένω).* τρέφω, θρέψω *rear, nourish (θρεφ-).*
 τάττω, τάξω *arrange, put in order, post, station, assign a task to (one).* Contrast τρέπω *turn.*

(β)

ἀντὶ τίνος μήν; *on what account, pray? why?* ἡλικίᾳ (ἡ) *time of life, age.* ἡλικίᾳ ἔχειν *be of age.*
 ἄρτι *just now, a minute ago.* ὀλίγου *(it lacks little, § 116 b), almost.*
 δεινός -ή -όν *dreadful.* Adv. δεινῶς. *πω yet.* οὐ . . . πω *not yet.*
 διὰ ἡμέρας ὅλης *throughout the entire day.* τί ποτε; *what, pray? what in the world? why?*
 ἐν λόγῳ *in a word.* § 121.
 ἐνταῦθα *here, in this case.*

ΤΑΥΤΑ ΜΕΝ ΕΠΙΣΤΑΜΑΙ ΕΚΕΙΝΑ ΔΕ ΟΥ. 5'

Ἄλλ' ἀντὶ τίνος μὴν οὕτω σε δεινῶς δια-κωλύουσιν εὐδαίμονα εἶναι καὶ ποιεῖν ὅ τι ἂν βούλῃ, καὶ δι' ἡμέρας ὅλης τρέφουσί σε αἰεὶ τῷ δουλεύοντα καὶ ἐνὶ λόγῳ ὀλίγου ὧν ἐπι-θῦμεις οὐδὲν ποιοῦντα · Οὐ 60 γάρ πω, ἔφη, ἡλικίαν ἔχω, ὦ Σώκρατες. Μὴ οὐ τοῦτό σε, ὦ παῖ Δημοκράτους, κωλύῃ, ἐπεὶ τό γε τοσόνδε, ὡς ἐγῶμαι, καὶ ὁ πατήρ καὶ ἡ μήτηρ σοι ἐπιτρέπουσι καὶ οὐκ ἀναμένουσιν ἕως ἂν ἡλικίαν ἔχῃς · ὅταν γὰρ βούλωνται αὐτοῖς τι ἢ ἀναγνωσθῆναι ἢ 65 γραφῆναι, σέ, ὡς ἐγῶμαι, πρῶτον τῶν ἐν τῇ οἰκίᾳ ἐπὶ τοῦτο τάττουσιν · ἢ γάρ; Πάνυ γε, ἔφη. Οὐκοῦν ἔξεστί σοι ἐνταῦθα ὅ τι ἂν βούλῃ πρῶτον τῶν γραμμάτων γράφειν καὶ ὅ τι ἂν δεύτερον · καὶ ἀναγιγνώσκειν ὡσαύτως ἔξεστιν · ἢ γάρ; Ναί. Τί ποτ' ἂν 70 οὖν εἴῃ τὸ αἴτιον, ὦ Λύσι, ὅτι ἐνταῦθα μὲν οὐ διακωλύουσιν, ἐν οἷς δὲ ἄρτι ἐλέγομεν κωλύουσιν; Ὅτι, οἶμαι, ἔφη, ταῦτα μὲν ἐπίσταμαι, ἐκεῖνα δ' οὔ.

ΣΧΟΛΙΑ

60. ὀλίγου ὧν ἐπιθῦμεις οὐδὲν ποιοῦντα *doing almost none of the things (ὧν) you desire.* ὀλίγου modifies οὐδέν.

61. μὴ οὐ τοῦτο . . . κωλύῃ. § 158.

62. ἐπεὶ τό γε τοσόνδε *since such a matter as THIS*, referring to ὅταν γὰρ βούλωνται, κτλ.

63. ὡς ἐγῶμαι, τοῦτ' ἔστιν, ὡς ἐγὼ οἶμαι.

65. τι ἢ ἀναγνωσθῆναι ἢ γραφῆναι *something either to be read or to be written.*

66. σὲ πρῶτον τῶν ἐν τῇ οἰκίᾳ *you first of those, etc.*

72. ἐν οἷς δὲ ἄρτι ἐλέγομεν *whereas in those matters of which we were just speaking (ἐν τούτοις ἃ ἄρτι ἐλέγομεν, § 102).*

XXXIII. τριάκοντα καὶ τρεῖς. λγ'

Τὸ Τρίτον καὶ Τριᾶκοστόν Μάθημα

Ἐμπειρίᾳ τοι τῆς ἀπειρίᾳς κρατεῖ. — Μένανδρος, Μον. 169.

The Reflexive Pronouns, § 23. The Formation of the Future, § 61. Declension of τίς, § 27.

Review Exercises 21, 25, 26. Dictation exercise based on ll. 48-56.

ONOMATA TE KAI PHMATA

(α)

αἰσθάνομαι, αἰσθήσομαι	perceive, see, hear, etc. Cf. aesthetic.	master of, rule, prevail (Gen., § 115 g) (κράτος (τό) might).
ἐπι-στατέω, ἐπι-στατήσω	stand over (as director), have charge of (στα-).	οἰκονομέω (-ήσω) manage as a house-steward, manage, direct. Cf. οἰκονομῆ (-ή) household management, thrift, administration. Cf. economy.
κρατέω -ήσω	hold sway (over), be	

(β)

ἀπειρίᾳ (ἡ) inexperience (ἀ-, πείρα (ἡ) trial, experiment).	ἱκανός -ή -όν sufficient.
γείτων (ὁ) -ονος neighbor.	ὄρος (ὁ) limit, boundary, standard. Cf. horizon.
εἰεν very well! well then!	ὅσπερ which very (one).
ἐμπειρίᾳ (ἡ) experience (έν).	

ΤΑΥΤΑ ΜΕΝ ΕΠΙΣΤΑΜΑΙ ΕΚΕΙΝΑ ΔΕ ΟΥ. Ζ'

Εἰεν, ἦν δ' ἐγώ, ὦ ἄριστε, οὐκ ἄρα τὴν ἡλικίᾳν
 75 σου ἀνα-μένει ὁ πατήρ ἐπι-τρέπειν πάντα, ἀλλ' ἦ ἂν
 ἡμέρᾳ ἡγήσῃται σὲ βέλτιον αὐτοῦ φρονεῖν, ταύτῃ
 ἐπι-τρέψει σοι καὶ αὐτὸν καὶ τὰ αὐτοῦ. Οἶμαι ἔγωγε,
 ἔφη. Εἰεν, ἦν δ' ἐγώ, τί δέ; τῷ γείτονι ἄρ' οὐχ ὁ

αὐτὸς ὁρος ὅσπερ τῷ πατρὶ περὶ σοῦ ; πότερον οἶει
 αὐτὸν ἐπι-τρέψειν σοι τὴν αὐτοῦ οἰκίαν οἰκονομεῖν, 80
 ὅταν σε ἡγήσῃται βέλτιον περὶ οἰκονομίας ἑαυτοῦ
 φρονεῖν, ἢ αὐτὸν ἐπι-στατήσῃν ; Ἐμοὶ ἐπι-τρέψειν
 οἶμαι. Τί δέ ; Ἀθηναίους οἶει σοι οὐκ ἐπι-τρέψειν
 τὰ αὐτῶν, ὅταν αἰσθάνωνται ὅτι ἱκανῶς φρονεῖς ;
 *Εγωγε.

85

ΣΧΟΛΙΟΝ

75. ἢ ἂν ἡμέρᾳ ἡγήσῃται . . . ταύτῃ on the very day on which he-comes-
 to-believe . . . on this day.

ΠΡΟΣΘΗΚΗ

ΤΑΥΤΑ ΜΕΝ ΕΠΙΣΤΑΜΑΙ ΕΚΕΙΝΑ ΔΕ ΟΥ. Η'

Οὕτως ἄρα ἔχει, ἦν δ' ἐγώ, ὦ φίλε Λύσι. εἰς
 μὲν ταῦτα, ἃ ἂν φρόνιμοι γενώμεθα, ἅπαντες ἡμῖν
 ἐπι-τρέψουσιν, Ἕλληνες τε καὶ βάρβαροι καὶ ἄνδρες
 καὶ γυναῖκες, ποιήσομέν τε ἐν τούτοις ὅ τι ἂν βου-
 λώμεθα, καὶ οὐδεὶς ἡμᾶς ἐκὼν ἐμποδιεῖ. ἀλλ' αὐτοί 90
 τε ἐλεύθεροι ἐσόμεθα ἐν αὐτοῖς καὶ ἄλλων ἄρχοντες.
 εἰς ἃ δὲ ἂν νοῦν μὴ κτησώμεθα, οὔτε τις ἡμῖν ἐπι-
 τρεψεί περὶ αὐτὰ ποιεῖν τὰ ἡμῖν δοκοῦντα, ἀλλ'
 ἐμποδιοῦσι πάντες καθ' ὅ τι ἂν δύνωνται, οὐ μόνον
 οἱ ἀλλότριοι ἀλλὰ καὶ ὁ πατήρ καὶ ἡ μήτηρ. συγ- 95
 χωρεῖς οὕτως ἔχειν ; Συγχωρῶ.

ΟΝΟΜΑΤΑ ΚΑΙ ΣΧΟΛΙΑ

86. οὕτως ἔχειν to be so. Cf. καλῶς ἔχειν. εἰς ταῦτα ἃ ἂν φρόνιμοι
 γενώμεθα in these (matters) in which we become expert (φρόνιμος wise
 sagacious).

90. ἐμποδίζω, F. ἐμποδιῶ *stand in one's way, hinder, impede, impedio* (ἐν . . . ποῦς (ποδ-)).

92. εἰς ἃ δὲ ἂν νοῦν μὴ κτησώμεθα, τοῦτ' ἔστιν, εἰς δὲ ταῦτα ἃ ἂν, κτλ.
 . . . κτησώμεθα (*come-to-possess*).

93. τὰ . . . δοκοῦντα *that which seems best*.

94. καθ' (κατὰ) ὅ τι so far as.

95. συγχωρέω, -ήσω *agree with* (σύν).

XXXIV. τριάκοντα καὶ τέτταρες. λδ'

Τὸ Τριᾶκοστόν καὶ Τέταρτον Μάθημα

Μοχθεῖν ἀνάγκη τοὺς θέλοντας εὐτυχεῖν. — Εὐριπίδης.

The Verb. Verb-roots, etc., § 52 ; Personal-endings (thematic and non-thematic formations), §§ 53–56 ; Augment, § 57 ; Meanings of the Imperfect, § 135.

The Progressive Action-stem. As we have seen (Lesson VI), the first of the action-stems, upon which the conjugational system of the Greek verb is built, is the progressive action-stem, and upon this stem are formed a subjunctive, optative, imperative, infinitive, and participle. In the *indicative* mood this stem, moreover, forms *two tenses*: (a) the *present tense*, and (b) the *past imperfect tense*; or (a) the present indicative, and (b) the past imperfect indicative.¹ See § 133.

The pupil should now master *all* of the forms built upon the progressive action-stem, both active and middle, using λύω as the type-verb, § 79, A, B.

Conjugate in the same way: κελεύω *I am urging, commanding*, κωλύω *I am preventing*, γράφω *I am writing*, ἐσθίω *I am eating* (Past-Imperf. ἤσθιον), ἀπο-θνήσκω *I am*

¹ Usually called for the sake of brevity simply imperfect tense or imperfect indicative.

dying (Past-Impf. ἀπ-έθνησκον), ἔχω *I am holding, I have* (Past-Impf. εἶχον), βούλομαι *I wish, am willing*, βουλευόμαι *I am taking counsel*, κωλύομαι *I am being prevented*, γίγνομαι *I am becoming*, ἀπο-κρίνομαι *I am answering* (Past-Impf. ἀπ-εκρινόμην), δύναμαι (Past-Impf. ἐδυνάμην).

Herewith Exercise 27.

ΟΝΟΜΑΤΑ ΤΕ ΚΑΙ ΡΗΜΑΤΑ

(α)

ἐσθίω, Past-Impf. ἥσθιον *eat*.

κτενίζω, Past-Impf. ἐκτένιζον *comb*,
curry (κτεῖς (ὁ), *comb*).

τρέπω, τρέψω, Past-Impf. ἔτρεπον
turn (τροπ- τροπ-). ἐπι-τρέπω,

ἐπι-τρέψω, Past-Impf. ἐπ-έτρεπον
turn (over) to, intrust to, permit,
allow (Dat.).

τρίβω, τρίψω, Past-Impf. ἔτριβον
rub. Cf. diatribe.

(β)

ἀληθῶς *truly* (ἀληθῆ).

ἡμέρᾱ (ἡ) *day*. Cf. ephemeral.

ἵπποκόμος (ὁ) *a groom*.

κρίθῃ (ἡ) *barley*. Usually plural.

φάτνη (ἡ) *manger*.

ΚΥΩΝ ΕΝ ΦΑΤΝΗΙ

Κύων τις ἐν φάτνῃ κατα-κειμένη οὔτε αὐτὴ τῶν
κρίθων ἥσθιεν οὔτε τῷ ἵππῳ δυναμένῳ φαγεῖν ἐπ-έτρεπεν.

— Ἐκ τῆς τῶν Αἰσωπειῶν Μόθων Συναγωγῆς, 228 H.

ΙΠΠΟΣ ΚΑΙ ΙΠΠΟΚΟΜΟΣ

Κρίθην τὴν τοῦ ἵππου ἵπποκόμος τις κλέπτων καὶ
πωλῶν τὸν ἵππον ἔτριβε καὶ ἐκτένιζε πάσᾱς ἡμέρᾱς.
ὁ δ' ἵππος, “Εἰ ἐθέλεις,” ἔφη, “ἀληθῶς με καλὸν
εἶναι, τὴν κρίθην μὴ πῶλει.”

— Ἐκ τῆς αὐτῆς.

ΣΧΟΛΙΑ

κατα-κειμένη *lying*. φαγεῖν *to eat*.
the days, Acc. of *Extent of time*, § 113 f.

πάσας ἡμέρᾱς *every day* (all

ΠΡΟΣΘΗΚΗ

ΕΙΣ ΤΗΝ ΛΥΡΑΝ

- θέλω λέγειν Ἀτρείδᾱς,
 θέλω δὲ Κάδμον ᾄδειν,
 ὁ βάρβιτος δὲ χορδαῖς
 Ἔρωτα μῶνον ἤχει. ·
 5 ἤμειψα¹ νεῦρα πρῶην
 καὶ τὴν λύραν ᾤπασαν ·
 καὶ γὰρ μὲν ἦδον ἄθλους
 Ἡρακλέους, λύρα δὲ
 ἔρωτας ἀντ-εφώνει.²
 10 χαίροιτε λοιπὸν ἡμῖν,
 ἦρωες · ἡ λύρα γὰρ
 μόνους ἔρωτας ᾄδει.

— Ἐκ τῆς τῶν Ἀνακρεοντείων Μελῶν Συναγωγῆς.

XXXV. τριάκοντα πέντε. λέ'

Τὸ Πέμπτον καὶ Τριάκοστόν Μάθημα

Ἀπλῶ γὰρ ἐστὶ τῆς ἀληθείας ἔπη. — Αἰσχύλου Ἀπόσ. 176.

Review Lesson XXVI, and the three types of neuter nouns: τὸ τρίγωνον, § 29 B; τὸ ἄρμα, § 32; τὸ γένος, § 35.

Like τὸ γένος decline: τὸ ἔπος *word* (cf. epic); τὸ ζεύγος *yoke*; τὸ τεῖχος *wall* (of a city).

¹ ἤμειψα νεῦρα πρῶην *I changed the strings (νεῦρα) yesterday.*

² ἀντ-εφώνει, past imperfect of ἀντι-φωνέω.

ONOMATA TE KAI PHMATΑ

(α)

δια-τρίβω, δια-τρίψω rub (τρίβω) through, rub away, spend (time), waste (time). Cf. διατρίβή (ή) pastime.	(βάλλω) alongside, heave (a boat) to, come alongside, come in.
παρα-βάλλω, παρα-βαλῶ throw	πορεύομαι, πορεύσομαι proceed, go, be on one's way.

(β)

Ἀκαδημία (ή) the Academy.	κρήνη (ή) spring, fountain.
ΣΧΟΛΙΑ.	Δύκειον (τό) the Lyceum. ΣΧΟΛΙΑ.
ἄξιος -iā -ιον worth while, worthy.	μέντοι surely, truly, however.
αὐτόθι here, in this place.	νεᾷνίσκος (ὁ) young man, youth.
δεῦρο hither.	περίβολος (ή) an enclosure (περι-βάλλω (βελ- βολ- βᾶλ-)).
ἐνταῦθα = αὐτόθι.	πόθεν; whence?
εὐθύ straight toward, to (Gen.).	πυλῖς (ή) -ιδος a small gate, postern (πύλη (ή) gate). Cf. Thermopylae. κατὰ τὴν πυλῖδα near the postern.
ἔξω outside, without (Gen.).	
ἧ in which place, where.	
καταντικρύ opposite (to), over against (Gen.) (κατά, ἀντι).	
ἐν τῷ καταντικρύ in the place opposite, opposite.	

ΛΥΣΙΣ, Η ΠΕΡΙ ΦΙΛΙΑΣ. Α'

('Εκλογή ἐκ τοῦ Λύσιδος τοῦ Ηλιάτῳρος)

Τὰ τοῦ διαλόγου πρόσωπα

Σωκράτης, Ἴπποθάλῃς, Κτήσιππος, Μενέξενος, Λύσις

Ἐπορευόμενῃ μὲν ἐξ Ἀκαδημείας εὐθὺ Λυκείου τὴν ἔξω τείχους ὑπ' αὐτὸ τὸ τεῖχος· ἐπειδὴ δ' ἐγενόμην κατὰ τὴν πυλῖδα ἧ ἡ Πάνοπος κρήνη, ἐνταῦθα συν-έτυχον Ἴπποθάλει τε τῷ Ἱερωνύμῳ καὶ Κτησίππῳ τῷ Παιανιεῖ καὶ ἄλλοις μετὰ τούτων 5 νεᾷνίσκοις πολλοῖς. καί με προσ-ιόντα ὁ Ἴπποθάλης ἰδὼν, ὦ Σώκρατες, ἔφη, ποῖ δὴ πορεύει καὶ πόθεν; Ἐξ Ἀκαδημείας, ἦν δ' ἐγώ, πορεύομαι

- εὐθὺ Λυκείου. Δεῦρο δὴ, ἣ δ' ὅς, εὐθὺ ἡμῶν. οὐ
 10 παρα-βάλλεις; ἄξιον μέντοι. Ποί, ἦν δ' ἐγώ,
 λέγεις, καὶ παρὰ τίνας τοὺς ὑμᾶς; Δεῦρο, ἔφη,
 δείξᾱς μοι ἐν τῷ καταντικρὺ τοῦ τείχους περίβολόν
 τέ τινα καὶ θύραν ἀνεωγμένην. δια-τρίβομεν δέ,
 ἦ δ' ὅς, αὐτόθι ἡμεῖς τε αὐτοὶ καὶ ἄλλοι πάνν
 15 πολλοὶ καὶ καλοί.

ΣΧΟΛΙΑ

1. ἡ 'Ακαδήμεια . . . τὸ Λύκειον. These were gymnasia in the suburbs of Athens, the former to the north of the city, the latter to the east. Plato established his school in the Academy, Aristotle his in the Lyceum.

2. κατὰ τὴν ἔξω τείχους (ὁδόν) along the road outside, etc. ἐπειδὴ ἐγενόμην when I arrived (lit., became).

3. ἡ Πάνοπος κρήνη the spring of Panops (Πάνοψ). Its exact location is not known.

4. συν-έτυχον 'Ιπποθάλει, κτλ. I came upon both Hippo'thales, the son of Hiero'nymus, and Ctesippus of the deme of Pae'a'nia. Note the position of τε; so in line 13. § 195.

6. με προσ-ίοντα . . . ἰδὼν seeing (as he saw) me approaching.

10. ἄξιον μέντοι (ἐστὶ). παρὰ τίνας τοὺς ὑμᾶς; τοὺς ὑμᾶς represents εὐθὺ ἡμῶν (9). "Whom do you mean by 'us'?"

12. δείξᾱς pointing out, with a gesture toward.

13. θύραν ἀνεωγμένην a door standing open.

XXXVI. ἑξ καὶ τριάκοντα. λς'

Τὸ Ἑκτον καὶ Τριάκοστὸν Μάθημα

Μή μοι ἀνὴρ εἴη γλώσση φίλος, ἀλλὰ καὶ ἔργῳ ·
 χερσὶν τε σπεύδοι χρήμασί τ', ἀμφοτέρα.

— Θέοργυς, 979-980.

Review the conjugation of εἰμί, § 91 (and ἄπ-ειμι, πάρ-ειμι, § 92), and learn the conjugation of εἶμι I am going, § 93.

Herewith Exercise 28.

ONOMATA TE KAI PHMATΑ

(α)

εἶμι *I am going*; used as a future
of ἔρχομαι.

ἵπομαι, ἔφομαι *follow* (Dat.) (σεπ-
Cf. sequor).

(β)

ἅμα *at the same time, together with*.
ἐπαινέτης (ὁ) *admirer* (ἐπαινέω
praise).

ἡδέως *gladly* (ἡδύς).

ικανός -ή -όν *sufficient, able, worthy*.

νεωστὶ *recently* (νέος). νεωστὶ ὤκο-
δομημένη *recently built*.

παλαίστρα (ἡ) *palaestra, wrestling-
school* (παλαίω *wrestle*).

τὰ πολλὰ *for the most part*.

σοφιστής (ὁ) *a master* (of one's
craft), *professor, sophist*.

ὑστερος -ᾱ -ον *later than* (Gen.),
after.

ΛΥΣΙΣ, Η ΠΕΡΙ ΦΙΛΙΑΣ. Β'

*Εστι δὲ δὴ τί τοῦτο, ἦν δ' ἐγώ, καὶ τίς ἡ δια-
τριβή; Παλαίστρα, ἔφη, νεωστὶ ὤκοδομημένη.
ἡ δὲ διατριβὴ τὰ πολλὰ ἐν λόγοις, ὧν ἡδέως ἂν
σοι μετα-διδούμεν. Καλῶς δέ, ἦν δ' ἐγώ, ποιούντες.
διδάσκει δὲ τίς αὐτόθι; Σὸς ἐταῖρός γε, ἦ δ' ὅς, 20
καὶ ἐπαινέτης, Μίκκος. Μὰ Δί', ἦν δ' ἐγώ, οὐ φαῦ-
λός γε ἀνὴρ, ἀλλ' ἱκανὸς σοφιστής. Βούλει οὖν
ἔπεσθαι, ἔφη, ἵνα καὶ ἴδῃς τοὺς ὄντας αὐτόθι;
Ταῦτα, ἦν δ' ἐγώ, δεῖ ποιεῖν. καὶ ἅμα λαβὼν τὸν
Κτήσιππον εἰσ-ἤλθον εἰς τὴν παλαίστραν, οἱ δ' 25
ἄλλοι ὑστεροὶ ἡμῶν ᾗσαν.

ΣΧΟΛΙΑ

16. ἔστι. Emphatic, *what IS?* § 198.

18. ὧν . . . ἂν σοι μετα-διδούμεν *which we would share with you* (§ 115 a).

19. καλῶς ποιούντες (*acting beautifully*) *you are very kind*.

20. σὸς ἐταῖρός γε *a comrade of YOURS*.

23. ἵνα καὶ ἴδῃς *in order that you may SEE*. καὶ emphasizes ἴδῃς. § 189.

24. λαβὼν τὸν Κ. εἰσ-ἤλθον *taking C. I went in*.

ΠΡΟΣΘΗΚΗ

ΛΥΣΙΣ, Η ΠΕΡΙ ΦΙΛΙΑΣ. Γ'

Εἰς-ελθόντες δὲ κατ-ελάβομεν αὐτόθι τεθυκότας τε
 τοὺς παῖδας καὶ τὰ περὶ τὰ ἱερεῖα σχεδόν τι ἤδη
 πεποιημένα, ἀστραγαλίζοντάς τε δὴ καὶ κεκοσμη-
 30 μένους ἅπαντας. οἱ μὲν οὖν πολλοὶ ἐν τῇ αὐλῇ
 ἔπαιζον ἔξω, οἱ δὲ τινες τοῦ ἀποδυτηρίου· ἐν γωνίᾳ
 ἡρτίαζον ἀστραγάλοις παμπόλλοις, ἐκ φορμίσκων
 τινῶν προ-αιρούμενοι· τούτους δὲ περι-έστασαν ἄλ-
 λοι θεωροῦντες, ὧν δὴ καὶ ὁ Λύσις ὁ Δημοκράτους
 35 ἦν.

καὶ ἡμεῖς εἰς τὸ καταντικρὺ ἀπο-χωρήσαντες
 ἐκαθεζόμεθα (ἦν γὰρ αὐτόθι ἡσυχίᾳ) καὶ τι ἀλλή-
 λοις δι-ελεγόμεθα.

ΣΧΟΛΙΑ

27. εἰς-ελθόντες κατ-ελάβομεν *on entering we found.*

27-29. Observe the free use of the participial construction: κατ-ελά-
 βομεν τοὺς παῖδας τεθυκότας (Perf. Part., *having sacrificed*) . . . καὶ τὰ περὶ
 τὰ ἱερεῖα σχεδόν τι ἤδη πεποιημένα (Perf. Pass. Part.) *the (duties) connected*
with the offerings scarcely completed (having been done) . . . ἀστραγαλίζοντας
 . . . κεκοσμημένους (*having been adorned*) *dressed in festal attire.* Trans-
 late: *We found the boys, the sacrifices finished and the duties at the altar*
scarcely yet completed, playing, etc.

31. ἀποδυτηριον. Note the position. Cf. ἐν τῇ αὐλῇ. ἡρτίαζον (*ἀρ-
 τιάζω play at 'odd and even'*).

33. προ-αιρούμενοι *selecting.* περι-έστασαν (*they*) *stood around.*

36. ἀπο-χωρήσαντες *withdrawing.*

“Put alongside of that, and for life-like charm side by side with
 Murillo's Beggar-boys (you catch them, if you look at his canvas on the
 sudden, actually moving their mouths to laugh and speak and munch

their crusts, all at once) the scene in the *Lysis* of the dice-players. There the boys are in full dress to take part in a religious ceremony. It is scarcely over; but they are already busy with the knuckle-bones, some just outside the door, others in a corner." — ΠΛΑΤΩ, *Plato and Platonism*, p. 114.

XXXVII. ἑπτὰ καὶ τριάκοντα. λζ'

Τὸ ἑβδομὸν καὶ Τριάκοντὸν Μάθημα

Interrogative Sentences (Direct and Indirect), § 178.

The Verb: Learn the conjugation of the past-imperfect (active and middle-passive) of the contract verbs in -εω, ποιέω, ποιέομαι, § 81 A-B, and conjugate in like manner the past-imperfect of: φιλέω, φιλέομαι, μῖσέω, μῖσέομαι, ἀπορέω *be at a loss, hesitate* (past-impf. ἠπόρουν), ὀκνέω *hesitate, shrink* (from doing) (past-impf. ὥκνουν).

Herewith Exercise 29.

ONOMATA TE KAI PHMATA

(α)

ἀμφισβητέω -ήσω (*stand apart* (ἀμφίς)) *dispute*.

δια-φέρω, δι-οίω (§ 81 (end)).

ἐπι-σκοπέομαι *look at, observe, regard* (σκοπέω).

ἔπομαι, ἔψομαι (Past-Imperf. εἰπόμην for ἔσεπόμην, § 19 b).

ἐρῶ *strive, vie with* (ἐρίς (ή) -ιδος *strife*).

περι-στρέφω -ψω *turn (twist) about*.
Mid. *turn oneself around*.

(β)

γενναῖος -ᾱ -ον *well-born, noble* (γεν-, γίγνομαι).

δῆλος ἦν *he was clearly*.

ἔπειτα *then, thereupon*.

θαμά *frequently, repeatedly*.

καὶ μὴν . . . γε. *Intensive*.

μεταξύ *between, in the midst*. μεταξὺ παλίων *in the midst of play*.

τῶς *meanwhile, for a time*.

ὡσαύτως *in the same way*.

ὥστε *so as to, so that*.

ΛΥΣΙΣ, Η ΠΕΡΙ ΦΙΛΙΑΣ. Δ'

- Περι-στρεφόμενος οὖν ὁ Λύσις θαμὰ ἐπ-εσκο-
 40 πείτο ἡμᾶς, καὶ δῆλος ἦν ἐπι-θῦμῶν προσ-ελθεῖν.
 τέως μὲν οὖν ἠπόρει τε καὶ ὤκνει μόνος προσ-ιέναι ·
 ἔπειτα ὁ Μενέξενος ἐκ τῆς αὐλῆς μεταξὺ παίζων εἰς-
 ἔρχεται, καὶ ὡς εἶδεν ἐμέ τε καὶ τὸν Κτήσιππον,
 ἦι παρα-καθ-ιζησόμενος. ἰδὼν οὖν αὐτὸν ὁ Λύσις
 45 εἶπετο καὶ συμ-παρ-εκαθέζετο μετὰ τοῦ Μενέξενου.

- καὶ ἐγὼ πρὸς τὸν Μενέξενον ἀπο-βλέψας, ὦ παῖ
 Δημοφῶντος, ἦν δ' ἐγώ, πότερος ὑμῶν πρεσβύτερος ;
 Ἀμφισβητοῦμεν, ἔφη. Οὐκοῦν καὶ ὁπότερος γεν-
 ναιότερος, ἐρίζετε ἄν, ἦν δ' ἐγώ. Πάνυ γε, ἔφη.
 50 Καὶ μὴν ὁπότερός γε καλλίων ὡσαύτως. ἐγέλασαν
 οὖν ἀμφοτέρω. Οὐ μὴν ὁπότερός γε, ἦν δ' ἐγώ,
 πλουσιώτερος ὑμῶν, οὐκ ἐρήσομαι · φίλοι γάρ ἐστε,
 ἦ γάρ ; Πάνυ γε, ἔφασαν. Οὐκοῦν κοινὰ τά γε
 τῶν φίλων λέγεται, ὥστε τούτῳ γε οὐδὲν δι-οίσετε,
 55 εἴπερ ἀληθῆ περὶ τῆς φιλίᾳς λέγετε. συν-έφασαν.

ΣΧΟΛΙΑ

- 40-41. προσ-ελθεῖν, προσ-ιέναι to come toward, to approach.
 43. ὡς εἶδεν when he saw.
 44. ἦι παρα-καθ-ιζησόμενος he came to sit down beside. Future Par-
 ticiples of Purpose, § 175.
 46. ἀπο-βλέψας looking at, with a glance toward.
 50. καλλίων more beautiful. ἐγέλασαν they laughed.
 52. οὐκ ἐρήσομαι I shall not ask.
 53. ἔφασαν they said.
 54. τούτῳ in this respect. 55. συν-έφασαν they agreed.

XXXVIII. ὀκτὼ καὶ τριάκοντα. λή'

Τὸ Τριᾶκοστὸν Μάθημα καὶ "Ογδοον

Ἡ μάθησις οὐκ ἄλλο τι ἢ ἀνάμνησις τυγχάνει οὔσα.

— Πλάτων ἐν τῷ Φαίδωνι, 72 E.

The Participle with the Verb τυγχάνω, § 176 c.

The Four Uses of the Optative :

a) *Wish*, § 162.b) *Potential*, § 163.c) *Conditional Clauses*, § 168.d) *Indirect Discourse*, etc., § 179, II, B.

Intensive Study of Λύσις, ll. 46-55 (Lesson XXXVII).

ONOMATA TE KAI PHMATA

(α)

ἐπι-χειρέω, -ήσω put one's hand
(χείρ) to (a work), attempt.

ἐρωτᾶν to ask. ἠρώμην I asked.

οἶχομαι (Past-Impf. ὤχόμην) I have
gone, am gone; a sort of Perf.
(and Plupf.) to ἔρχομαι. Cf. ἤκω
I have come, am come.τυγχάνω, τεύξομαι hit (Gen.), hit
upon, chance upon, obtain, gain;
chance, happen (constantly used
with part.).φάσκων saying; participle to φημι
declare, say (Acc.-Infinit.).

(β)

ἀνά-μνησις (ἡ) recollection, a call-
ing back (ἀνά) to memory.

μάθησις (ἡ) the act of learning.

παιδοτρίβης (ὁ) a teacher of wres-
tling, etc., gymnasium-master
(τρίβω).

ΛΥΣΙΣ, Η ΠΕΡΙ ΦΙΛΙΑΣ. Ε'

Ἐπ-εχειρουν δὴ μετὰ ταῦτα ἐρωτᾶν ὁπότερος δι-
καιότερος καὶ σοφώτερος αὐτῶν εἴη. μεταξὺ οὖν
τις προσ-ελθὼν ἀν-έστησε τὸν Μενέξενον, φάσκων
καλεῖν τὸν παιδοτρίβην· ἐδόκει γάρ μοι ἱεροποιῶν
τυγχάνειν.

ἐκεῖνος μὲν οὖν ᾤχετο, ἐγὼ δὲ τὸν Λύσιω ἡρόμην
 ἥ που, ἣν δ' ἐγώ, ὦ Λύσι, σφόδρα φιλεῖ σε ὁ
 πατὴρ καὶ ἡ μήτηρ; Πάνυ γε, ἦ δ' ὅς. . . .

(The continuation of this passage is found in Lessons XXIX-XXX; it should now be read carefully in review.)

ΣΧΟΛΙΑ

56. ἐπ-εχείρουν ἐρωτᾶν *I was on the point of asking.* ὁπότερος . . . εἴη, § 179, II B.

58. προσ-ελθὼν ἀν-έστησε *approaching he summoned* (lit., *caused to stand*). φάσκων καλεῖν τὸν παιδοτρίβην *saying that the gymnasium-master was calling (him).*

59. ἐδόκει . . . ἱεροποιῶν τυγχάνειν *he appeared to be officiating at the sacrifice (to be in charge of the sacrifice).* ἐτύγγανεν ἱεροποιῶν *he was (as it chanced) acting as ἱεροποιός (a magistrate who officiated at sacrifices).*

XXXIX. ἐνὸς δέοντες τριάκοντα. λθ'

Τὸ Ἑνατον καὶ Τριάκοστόν Μάθημα

Comparison of Adjectives: (a) Regular; (b) Irregular
 §§ 46-48.

Read carefully, as in the preceding lesson, the portions of the Λύσις found in Lessons XXX (Προσθήκη) to XXXII, inclusive.

Herewith Exercise 30.

XL. τετταράκοντα. μ'

Τὸ Τετταρακοστόν Μάθημα

The Third Declension; review §§ 27, 30-35, 48, 50 A-B (ποιῶν).

Intensive Study of Λύσις, ll. 39-45, 56-63.

Review Lesson XXXIII and Προσθήκη.

XLI. τετταράκοντα καὶ εἷς. μα'

Τὸ Πρῶτον καὶ Τετταρακοστὸν Μάθημα

Μόνος θεῶν τοι Θάνατος οὐ δώρων ἐρᾷ.

— Αἰσχύλος, Ἀπόσ. 161, N².

The Verb: Contract verbs in -εω constitute a very large and important class. Similar to these are contract verbs in -αω, which however are far less numerous than those in -εω.

Learn the conjugation of the verbs in -αω (active voice): ἐρωτάω (ἐρωτῶ) *ask (a question)*, § 82 A.

Conjugate in the same way: ἐράω (ἐρῶ) *desire, yearn for, love passionately* (cf. ἔρως); τιμάω (τιμῶ) *honor* (cf. τιμή (ῆ) *worth, value, honor*); γελάω (γελῶ) *laugh*; ὁράω (ὁρῶ) *see*.

Genitive with Verbs of *Desiring*, etc., § 115 d.

Herewith Exercise 31.

ONOMATA TE KAI PHMATATA

(α)

ἐρωτάω, ἐρωτήσω and ἐρήσομαι *ask*
(*a question*).

ἔχω, ἔξω, Past-Impf. εἶχον (for ἔσε-
χον, § 19 b). προσ-έχω τὸν νοῦν
I am paying attention.

εἶπον *I said*. εἶπέ *say!*

ἦκω, ἦξω *have come*.

Cf. οἴχομαι *have gone*.

ἴσθι *know!* εὖ ἴσθι *know well!*

σμίκρὸν λέγω *whisper*. Cf. μέγα
λέγω.

φημί *I declare, say*, F. ἐρέω (ἐρῶ)
I shall say, tell.

(β)

ἐν τούτῳ *thereupon, at this moment*
(*χρόνῳ*).

ἅπερ *the very things which*. § 194.

θάνατος (ὁ) *death* (θᾶν-, cf. thana-
topsis. ἀπο-θνήσκω).

λάθρα *secretly, unnoticed by* (Gen.).

λάθρα Μενεξένου *without the no-
tice of Menexenus*.

ὁ τι μάλιστα = ὡς μάλιστα *to the
best of one's ability*.

παιδικῶς *boyishly, playfully*.

πάλιν *again, back again*.

σαφῶς *clearly*. Cf. σοφῶς.

τοίνυν *then, therefore*.

ῥᾶ (ῆ) *season, time, hour*. ῥᾶ
(ἔστιν) ἀπ-ίναί *it is time to be
going away*. ῥᾶ ἡμῖν ἀπ-ίναί.

ΛΥΣΙΣ, Η ΠΕΡΙ ΦΙΛΙΑΣ. 5'

Καὶ ἐν τούτῳ ὁ Μενέξενος πάλιν ἦκεν, καὶ ἐκαθ-
 65 ἔζετο παρὰ τὸν Λύσιν, ὅθεν καὶ ἐξ-αν-έστη. ὁ οὖν
 Λύσις μάλα παιδικῶς καὶ φιλικῶς, λάθρα τοῦ
 Μενεξένου, σμικρὸν πρὸς με λέγων ἔφη ὦ Σώκρα-
 τες, ἅπερ καὶ ἐμοὶ λέγεις, εἰπὲ καὶ Μενεξένῳ. καὶ
 ἐγὼ εἶπον· Ταῦτα μὲν σύ γ' αὐτῷ ἐρεῖς, ὦ Λύσι·
 70 πάντως γὰρ προσ-εἶχες τὸν νοῦν. Πάνυ μὲν οὖν,
 ἔφη. Πειρῶ τοίνυν, ἦν δ' ἐγώ, ἀπομνημονεῦσαι
 αὐτὰ ὅτι μάλιστα, ἵνα τούτῳ σαφῶς πάντα εἴπῃς.
 Ἀλλὰ ποιήσω, ἔφη, ταῦτα, ὦ Σώκρατες, πάνυ
 σφόδρα, εὖ ἴσθι. ἀλλὰ τι ἄλλο αὐτῷ λέγε, ἵνα καὶ
 75 ἐγὼ ἀκούω, ἕως ἂν οἴκαδε ὥρᾳ ᾗ ἀπ-ιέναι.

ΣΧΟΛΙΑ

65. ὅθεν καὶ ἐξ-αν-έστη (*in the place*) from which he had arisen (*to go*) out (*whence also he stood up (to go) out*). The καὶ is idiomatic; cf. ἅπερ καὶ ἐμοὶ λέγεις, εἰπὲ καὶ Μενεξένῳ (68) "also to me . . . also to Men."

71. ἀπομνημονεῦσαι *to recall*. Cf. mnemonic (*μνήμη*).

72. ἵνα πάντα εἴπῃς *in order that you may tell, etc.*

ΠΡΟΣΘΗΚΗ

ΛΥΣΙΣ, Η ΠΕΡΙ ΦΙΛΙΑΣ. Ζ'

Ἀλλὰ δεῖ ταῦτα ποιεῖν, ἦν δ' ἐγώ, ἐπειδὴ γε καὶ
 σὺ κελεύεις. ἀλλ' ὁρᾷ ὅπως ἐπι-κουρήσεις μοι,
 εἴαν με ἐλέγχειν ἐπι-χειρῇ ὁ Μενέξενος· ἥ οὐκ
 οἶσθα ὅτι ἐριστικός ἐστιν; Ναὶ μὰ Δία, ἔφη,
 80 σφόδρα γε· διὰ ταῦτά τοι καὶ βούλομαί σε αὐτῷ
 δια-λέγεσθαι. Ἴνα, ἦν δ' ἐγώ, κατα-γέλαστος
 γένωμαι; Οὐ μὰ τὸν Δία, ἔφη, ἀλλ' ἵνα αὐτὸν

κολάσης. Πόθεν; ἦν δ' ἐγώ, οὐ ράδιον· δεινὸς γὰρ ὁ ἄνθρωπος, Κτησίππου μαθητής. πάρ-εστι δέ τοι αὐτός — οὐχ ὀρᾷς; — Κτήσιππος. Μηδενός 85 σοι, ἔφη, μελέτω, ὦ Σώκρατες, ἀλλ' ἴθι δια-λέγου αὐτῷ. Δια-λεκτέον, ἦν δ' ἐγώ.

ΣΧΟΛΙΑ

77. δρᾷ ὅπως ἐπι-κουρήσεις μοι *see that you aid me (see how you shall, etc.)*.

81. ἵνα κατα-γέλαστος γένωμαι; *in order that I may become a laughing stock?*

83. κολάσης *you may reprove (κολάζω)*.

84. ὁ ἄνθρωπος *the fellow, the chap*.

85. μηδενός σοι μελέτω *don't you mind any one (have no care for any one)*.

XLII. δύο καὶ τετταράκοντα. μβ'

Τὸ Δεύτερον καὶ Τετταρακοστὸν Μάθημα

Οὐκ ἔστι μητὶρ οὐδὲν ἡδίων τέκνοις·
ἐρᾶτε μητρός, παῖδες, ὡς οὐκ ἔστ' ἔρως
τοιοῦτος ἄλλος ὅστις ἡδίων ἐρᾶν.

— Εὐριπίδης, Ἀπ. 358, Ν².

The *Genitive Absolute*, § 175 g.

The Verb: Learn the conjugation of the contract verbs in -*aw* (middle voice), § 82 B. Like *πειράομαι* conjugate *ἐρωτάομαι* *I am being asked (a question)*; *κτάομαι* *I am getting possession of, acquiring*.

Intensive Study of *Λύσις*, ll. 64–75 (Lesson XLI).

ΟΝΟΜΑΤΑ ΤΕ ΚΑΙ ΡΗΜΑΤΑ

(α)

ἑστιάομαι *be feasting, banqueting*.

Cf. ἑστία (ἡ) hearth. Cf. Vesta.

κτάομαι, κτήσομαι *possess. Cf.*

κτῆμα (τό) possession. κτήσις

(ἡ) *the (act of) possessing, possession.*

μετα-δίδοτε *you share, give a share of. Cf. μετα-διδόμεν.*

(B)

ἀλεκτρούαν (ὁ) -όνος cock.

οἷος οἷα οἷον (such) as, what!

ὄρνυξ (ὁ) -υγος quail. Cf. ortyx,
ortygan.

πρῶως calmly, gently, mildly.

πρῶως ἔχω.

πρὸς ταῦτα toward these.

τέκνον (τό) child (τεκ-, τίκτω).

τίμη (ἡ) value, honor (τιμάω).

Cf. timocracy.

τοιοῦτος τοιαύτη τοιοῦτο such (as).

τοιοῦτος . . . οἷος.

χρῦσιον (τό) coined gold, money

(χρῦσός (ὁ) gold). Cf. ἀργύριον.

ΛΥΣΙΣ, Η ΠΕΡΙ ΦΙΛΙΑΣ. Η'

Ταῦτα οὖν ἡμῶν λεγόντων πρὸς ἡμᾶς αὐτούς,
 Τί ὑμεῖς, ἔφη ὁ Κτήσιππος, αὐτοὶ μόνοι ἐστιᾶσθε,
 90 ἡμῖν δ' οὐ μετα-δίδοτε τῶν λόγων; Ἀλλὰ μήν, ἦν
 δ' ἐγώ, μετα-δοτέον. ὅδε γάρ τι ὦν λέγω οὐ
 μαυθάνει, ἀλλὰ φησιν οἶεσθαι Μενέξενον εἰδέναι,
 καὶ κελεύει τοῦτον ἐρωτᾶν. Τί οὖν, ἦ δ' ὅς, οὐκ
 ἐρωτᾶς; Ἀλλὰ ἐρήσομαι, ἦν δ' ἐγώ, καί μοι
 95 εἰπέ, ὦ Μενέξενε, ὃ ἂν σε ἔρωμαι. τυγχάνω γὰρ
 ἐκ παιδὸς ἐπι-θῦμῶν κτήματός του, ὥσπερ ἄλλος
 ἄλλου. ὃ μὲν γάρ τις ἵππους ἐπι-θῦμει κτᾶσθαι, ὃ
 δὲ κύνας, ὃ δὲ χρῦσιον, ὃ δὲ τιμάς. ἐγὼ δὲ πρὸς
 μὲν ταῦτα πρῶως ἔχω, πρὸς δὲ τὴν τῶν φίλων
 100 κτῆσιν πάνυ ἐρωτικῶς, καὶ βουλοίμην ἂν μοι φίλον
 ἀγαθὸν γενέσθαι μᾶλλον ἢ τὸν ἄριστον ἐν ἀνθρώ-
 ποις — ὄρνυγα ἢ ἀλεκτρούνα, καὶ ναὶ μὰ Δία ἔγωγε
 μᾶλλον ἢ ἵππον τε καὶ κύνα· οἷμαι δέ, νῆ τὸν κύνα,
 μᾶλλον ἢ τὸ Δαρείου χρῦσιον κτήσασθαι βου-
 105 λοίμην ἂν πολὺ πρότερον ἐταῖρον· οὕτως ἐγὼ
 φιλέταιρός τις εἰμι.

ΣΧΟΛΙΑ

90. μετα-δίδοτε τῶν λόγων you share your conversation.

92. ἀλλὰ φησιν οἶεσθαι M. εἰδέναι but he says he thinks M. knows.

95. δ ἄν σε ἔρωμαι *whatever I ask you*.
 102. The Athenians were fond of pets. A fighting-cock was an especial favorite. Quails also were domesticated and used in various sports.
 103. νῆ τὸν κύνα. A favorite oath of Socrates.
 104. κτήσασθαι *to get possession of*.

XLIII. τετταράκοντα καὶ τρεῖς. μγ'

Τὸ Τρίτον καὶ Τετταρακοστὸν Μάθημα

οἶός τ' εἰμί, § 172, II, c ; ἄτε (οἶα) with the Participle, § 175 e ; τε καί, § 195.

Intensive Study of Λύσις, ll. 93-106 (Lesson XLII).
 Herewith Exercise 32.

ONOMATA TE KAI PHMATΑ

(α)

εὐδαιμονίζω *consider (one) fortunate* (εὐ-δαίμων).

(β)

ἐμπειρος -ον <i>experienced in</i> (Gen.) (ἐν, πείρα). Cf. empiric.	ῥαδίως <i>easily</i> (ῥάδιος).
πόρρω (α) <i>far from</i> (Gen.): πόρρω τοῦ τείχους. (b) <i>far along in</i> (Gen.): πόρρω τῆς νυκτός <i>late at</i> <i>night</i> .	ταχύ <i>quickly</i> (ταχύς). Cf. tachy- graphy. ὥστε <i>so as to, so that</i> (Infin. or Indic.).

ΛΥΣΙΣ, Η ΠΕΡΙ ΦΙΛΙΑΣ. Θ'

ὑμᾶς οὖν ὁρῶν, σὺ τε καὶ Λύσιν, εὐδαιμονίζω, ὅτι
 οὕτως νέοι ὄντες οἰοί τ' ἐστὲ τοῦτο τὸ κτῆμα ταχύ
 καὶ ῥαδίως κτᾶσθαι, καὶ σύ τε τοῦτον οὕτω φίλον
 ἐκτήσω ταχύ τε καὶ σφόδρα, καὶ αὖ οὗτος σέ. ἐγὼ ἵπ-
 ο, δ' οὕτω πόρρω εἰμὶ τοῦ κτήματος, ὥστε οὐδ' ὄντινα
 τρόπον γίγνεται φίλος ἕτερος ἐτέρου οἶδα, ἀλλὰ
 ταῦτα δὴ αὐτά σε βούλομαι ἐρέσθαι ἄτε ἐμπειρον.

ΣΧΟΛΙΑ

110. ἐκτήσω γου *acquired*.

111. δντινα τρόπον *in what way* (τίνα τρόπον; § 113 e).

113. ἄτε ἔμπειρον (δντα).

XLIV. τετταράκοντα τέτταρες. μδ'

Τὸ Τέταρτον Μάθημα καὶ Τετταρακοστὸν

Declension of the Active Participles : ὦν, λέγων, ποιῶν, ἐρωτῶν, § 50 A, B; of the Middle (Passive) Participles : δυνάμενος, βουλόμενος, ποιούμενος, ἐρωτώμενος.

Intensive Study of Λύσις, ll. 107–113 (Lesson XLIII).
Herewith Exercise 33.

ΛΥΣΙΣ, Ἡ ΠΕΡΙ ΦΙΛΙΑΣ. Γ'

Καὶ μοι εἰπέ· ἐπειδάν τίς τινα φιλή, πότερος
 115 ποτέρου φίλος γίγνεται, ὁ φιλῶν τοῦ φιλουμένου ἢ
 ὁ φιλούμενος τοῦ φιλοῦντος; ἡ οὐδὲν δια-φέρει;
 Οὐδέν, ἔφη, ἔμοιγε δοκεῖ δια-φέρειν. Πῶς λέγεις;
 ἦν δ' ἐγώ. ἀμφότεροι ἄρα ἀλλήλων φίλοι γίγνονται,
 ἔαν μόνος μόνον ὁ ἕτερος τὸν ἕτερον φιλή; *Εμοιγε,
 120 ἔφη, δοκεῖ. Τί δέ; οὐκ ἔστι φιλοῦντα μὴ ἀντι-
 φιλεῖσθαι ὑπὸ τούτου ὃν ἂν φιλή; *Εστιν. Τί δέ;
 ἄρ' ἔστι καὶ μῖσεισθαι φιλοῦντα; οἷόν πον ἐνίστε
 δοκοῦσι καὶ οἱ ἐρασταὶ πάσχειν πρὸς τὰ παιδικά·
 φιλοῦντες γὰρ ὡς οἷόν τε μάλιστα οἱ μὲν οἷονται
 125 οὐκ ἀντι-φιλεῖσθαι, οἱ δὲ καὶ μῖσεισθαι· ἡ οὐκ
 ἀληθὲς δοκεῖ σοι τοῦτο; Σφόδρα γε, ἔφη, ἀληθές.
 Οὐκοῦν ἐν τῷ τοιούτῳ, ἦν δ' ἐγώ, ὁ μὲν φιλεῖ, ὁ δὲ
 φιλεῖται; Ναί. Πότερος οὖν αὐτῶν ποτέρου φίλος
 ἐστίν, ὁ φιλῶν τοῦ φιλουμένου, ἔαν τε μὴ ἀντι-

φιληται, εἰν τε καὶ μισῇται, ἡ ὁ φιλούμενος τοῦ 130
 φιλοῦντος ; ἡ οὐδέτερος αὖ ἐν τῷ τοιούτῳ οὐδετέρου
 φίλος ἐστίν, ἂν μὴ ἀμφοτέροι ἀλλήλους φιλῶσιν ;
 ὅμοιον. Ἀλλοίως ἄρα νῦν ἡμῖν δοκεῖ ἡ πρότερον
 ἔδοξεν. τότε μὲν γάρ, εἰ ὁ ἕτερος φιλοῖ, ἀμφοτέ-
 ρους εἶναι φίλους· νῦν δέ, ἂν μὴ ἀμφοτέροι φιλῶ- 135
 σιν, οὐδέτερος φίλος. Φαίνεται, ἔφη. ἀλλὰ μὰ
 τὸν Δία, ὦ Σώκρατες, οὐ πάνυ εὐπορῶ ἔγωγε.

ΣΧΟΛΙΑ

120. ἔστι φιλοῦντα, κτλ. *is it possible for one-who-likes, etc.*

122. οἷον που ἐνίοτε . . . οἱ ἐρασταὶ the very (experience) which lovers
 sometimes I suppose (ἐνίοτε που), etc.

123. τὰ παιδικὰ their darlings, favorites. Cf. *deliciae*.

124. ὡς οἷον τε μάλιστα an intensified ὡς μάλιστα.

133. ἀλλοίως otherwise, differently (ἄλλος).

134. ἔδοξεν (it) seemed.

137. εὐπορῶ (εὐπορέω) I am well off, have a way (to do), am able (to
 do). οὐ πάνυ εὐπορῶ I am totally at a loss, I am all in a muddle. (Cf.
 ἀπορος.)

XLV. τετταράκοντα πέντε. μέ

Τὸ Πέμπτον καὶ Τετταρακοστὸν Μάθημα

Review the past-imperfect (active and middle) of verbs
 in -ω, -εω, and -αω. Uses of the past-imperfect, § 135.

Intensive Study of Δύσις, ll. 127-137 (Lesson XLIV).

ONOMATA TE KAI PHMATA

(a)

ἀγανακτέω -ήσω feel irritation, be
 vexed, annoyed.

ἀπ-ελαύνω drive away.

ἐξ-εὐρίσκω, ἐξ-εὐρήσω find out, dis-
 cover.

κινέω -ήσω set in motion, move, stir
 up. Cf. kinetic.

παρα-καλέω call to (one), summon,
 ὑπο-βαρβαρίζω speak with a foreign
 accent, speak somewhat (ὑπό)
 brokenly.

φροντίζω -ιῶ pay heed to (Gen.
 § 115 h) regard (φρονέω. φρένες).

(β)

εἶτα *then.*ἐν νῷ ἔχω *have in mind, intend.*ὁψέ *late in the day, late.*περι-εστῶτες *the bystanders.*συν-ουσιᾶ (ἡ) *a being together, intercourse, conversation (συν-ών).*

ΛΥΣΙΣ, Ἡ ΠΕΡΙ ΦΙΛΙΑΣ. ΙΑ'

Ταῦτα δ' εἰπὼν ἐν νῷ εἶχον ἄλλον ἤδη τινὰ τῶν
 πρεσβυτέρων κινεῖν. καὶ εἶτα, ὥσπερ δαίμονες
 140 τινες, προσ-ελθόντες οἱ παιδαγωγοί, ὃ τε τοῦ Μενε-
 ξένου καὶ ὁ τοῦ Λύσιδος, ἔχοντες αὐτῶν τοὺς ἀδελ-
 φούς, παρ-εκάλουν καὶ ἐκέλευον αὐτοὺς οἴκαδε
 ἀπ-ιέναι· ἡδὴ γὰρ ἦν ὁψέ· τὸ μὲν οὖν πρῶτον καὶ
 ἡμεῖς καὶ οἱ περι-εστῶτες αὐτοὺς ἀπ-ηλαύνομεν.
 145 ἐπειδὴ δὲ οὐδὲν ἐφρόντιζον ἡμῶν, ἀλλ' ὑπο-βαρ-
 βαρίζοντες ἡγανάκτουν τε καὶ οὐδὲν ἤττον ἐκάλουν,
 ἡττηθέντες οὖν αὐτῶν δι-ελύσαμεν τὴν συν-ουσιᾶν.

ὁμῶς δ' ἔγωγε ἡδὴ ἀπ-ιόντων αὐτῶν, Νῦν μὲν, ἦν
 δ' ἐγώ, ὦ Λύσι τε καὶ Μενέξενε, καταγέλαστοι
 150 γεγόναμεν ἐγώ τε, γέρων ὢν, καὶ ὑμεῖς. ἐροῦσι γὰρ
 οἶδε ἀπ-ιόντες ὅτι οἰόμεθα ἡμεῖς ἀλλήλων φίλοι
 εἶναι — καὶ ἐμὲ γὰρ ἐν ὑμῖν τίθημι — οὐπω δὲ
 ὃ τι ἔστιν ὁ φίλος οἰοί τε ἐγενόμεθα ἐξ-ευρεῖν.

ΣΧΟΛΙΑ

138. ταῦτα εἰπὼν *after saying these things.*139. ὥσπερ δαίμονες *like (evil) spirits.*

146. ὑποβαρβαρίζοντες. Slaves were usually foreign-born.

147. ἡττηθέντες . . . αὐτῶν *yielding to them (becoming less than they).*
 δι-ελύσαμεν *we dissolved, brought to an end.*148. ἀπ-ιόντων αὐτῶν *as they were going away.*150. γεγόναμεν *we have become.*152. τίθημι *I set, place, count.*153. οἰοί τ' ἐγενόμεθα ἐξ-ευρεῖν *we were able to discover.*

The *Lysis* is one of the dialogues of Plato in which no definite conclusion is reached. Between the selection in Lesson XLIV and the closing paragraphs above about ten pages of the dialogue have been omitted. As question succeeds question and dilemma, dilemma, the unfortunate lad becomes more and more confused, until at length he exclaims in despair: ἐγὼ μὲν οὐκέτι ἔχω τί λέγω.

XLVI. ἑξ καὶ τετταράκοντα. μζ'

Τὸ Ἑκτον καὶ Τετταρακοστὸν Μάθημα

Κρεῖττον που σμικρὸν εὖ ἢ πολὺ μὴ ἱκανῶς περᾶναι.¹

— Πλάτων ἐν τῷ Θεαιτήτῳ, 187 E.

Review the last four lessons, and the third declension (including §§ 48, 50 A, B), adding §§ 36–37: (ἡ πόλις, ὁ βασιλεὺς).

Intensive Study of Λύσις, ll. 138–147 (Lesson XLV).

Herewith Exercise 34.

Σ Ε Μ Α Γ Α Τ Ε Ρ Κ Λ Ε
Β Ο Ι Ο Σ : Α Γ Ο Θ Θ Ι Μ Ε
Ν Ο Ι Χ Σ Ε Ν Ο Θ Α Ν Τ Ο Ι
Θ Ε Κ Ε Τ Ο Δ Α Μ Τ Α Ρ Ε Τ Ε Σ
Ε Δ Ε Σ Α Ο Θ Ρ Ο Σ Υ Μ Ε Σ

Σῆμα πατὴρ Κλείβουλος ἀποφθιμένῳ Ξενοφάντῳ
θῆκε τόδ' ἀντ' ἀρετῆς ἡδὲ σαοφροσύνης.

ἀποφθιμένῳ *having died*. θῆκε *he erected*. ἡδέ = καί. σαοφροσύνη =
σωφροσύνη.

¹ περᾶναι *to bring to an end, to accomplish* (περαίνω).

XLVII. τετταράκοντα ἐπτά. μζ'

Τὸ Ἑβδομον καὶ Τετταρακοστὸν Μάθημα

The Verb: Action-stems, etc., §§ 131-133.

Verbs form their *aorist* action-stem in one of several ways, the most common formation consisting in the verb-stem plus the suffix -σα (§ 64), thus: λύω, aorist-stem λῦσα-, aorist indicative ἔλυσα *I loosed*. Other examples are:

γράφω	Aor. st. γραφ + σα-	Aor. Indic. ἔγραψα <i>I wrote</i> .
πράττω	Aor. st. πράγ + σα-	Aor. Indic. ἐπράξα <i>I did</i> .
ποιέω	Aor. st. ποιη + σα-	Aor. Indic. ἐποίησα <i>I made</i>
ἔρωτάω	Aor. st. ἔρωτη + σα-	Aor. Indic. ἠρώτησα <i>I asked</i> .
καλέω ¹	Aor. st. καλε + σα-	Aor. Indic. ἐκάλεσα <i>I called</i> .
γελῶ	Aor. st. γελᾶ + σα-	Aor. Indic. ἐγέλασα <i>I laughed,</i> <i>burst into laughter.</i>

Learn the conjugation of the aorist active of λύω, § 79 A, and decline in the same way each of the verbs given above.

Uses of the Subjunctive:

- a) *Exhortation*.
- b) *Question*.
- c) *Aoristic Prohibition*, § 157.
- d) *Modest Assertion*.
- e) *Conditional Clauses*.
- f) *Final Clauses*.

¹ καλέω and γελῶ do not lengthen the final ε or α to η before the aorist suffix.

ONOMATA TE KAI PHMATΑ

(α)

ἀκούω, ἀκούσομαι, ἤκουσα.

ἀκολουθέω, -ήσω, ἠκολούθησα follow.

(Dat.). Cf. acolyte.

ἀπο-τυχάνω fail of hitting, miss, fail.

ἔρωτάω, -ήσω, ἠρώτησα.

κλέπτω, κλέψω, ἔκλεψα (κλεπ-).

κληρονομέω, -ήσω, ἐκληρονόμησα inherit.

μοιχεύω, -εύσω, ἐμοίχευσα be an adulterer (μοιχός).

ποιέω, ποιήσω, ἐποίησα.

τιμάω, τιμήσω, ἐτίμησα.

ψευδομαρτυρέω, -ήσω, -ησα bear false witness.

φιλέω, -ήσω, ἐφίλησα.

φονεύω, -εύσω, ἐφόνευσα murder (φόνος (ὁ) murder).

φυλάττω, φυλάξω, ἐφύλαξα guard (φυλακ-).

(β)

αἰώνιος -ον lasting for an age (αἰών. Cf. aeon).

ζωή (ἡ) life. Cf. zoology.

ἐντολή (ἡ) command.

νεότης (ἡ) -τητος youth.

ὅσος -η -ον as much as.

περί-λύπτος -ον very sad (λύπη).

πτωχός (ὁ) beggar.

χαλεπός -ή -ον difficult. χαλεπόν ἐστι it is difficult.

ΧΑΛΕΠΟΝ ΤΟ ΜΗ ΦΙΛΗΣΑΙ

Χαλεπὸν τὸ μὴ φιλεῖν.

χαλεπὸν δὲ καὶ φιλεῖν.

χαλεπώτερον δὲ πάντων

ἀπο-τυχάνειν φιλοῦντα.

— Ἐκ τῆς Ἀνακρεοντείων Μελῶν Συναγωγῆς.

Ο ΠΛΟΥΣΙΟΣ ΑΡΧΩΝ

Καὶ ἠρώτησεν τὸν Ἰησοῦν ἄρχων τις λέγων, Διδάσκαλε ἀγαθέ, τί ποιήσῃς ζωὴν αἰώνιον κληρονομήσω; εἶπεν δ' αὐτῷ ὁ Ἰησοῦς, Τί με λέγεις ἀγαθόν; οὐδεὶς ἀγαθός, εἰ μὴ εἷς, ὁ θεός. τὰς ἐντολὰς οἶδας· Μὴ μοιχεύσης, Μὴ φονεύσης, Μὴ κλέψης, Μὴ ψευδομαρτυρήσης, Τίμῃ τὸν πατέρα σου καὶ τὴν μητέρα.

ὁ δὲ εἶπεν, Ταῦτα πάντα ἐφύλαξα ἐκ νεότητος.

ἀκούσᾱς δὲ ὁ Ἰησοῦς εἶπεν αὐτῷ, Ἐπι ἔν σοι
 10 λείπει· πάντα ὅσα ἔχεις πώλησον καὶ διά-δος πτω-
 χοῖς, καὶ ἔξεις θησαυρὸν ἐν τοῖς οὐρανοῖς, καὶ
 δεῦρο ἀκολουθεῖ μοι.

ὁ δὲ ἀκούσᾱς ταῦτα περί-λῦπος ἐγενήθη, ἦν γὰρ
 πλούσιος σφόδρα.

— Ἐκ τοῦ εὐαγγελίου τοῦ κατὰ Λουκᾶν, ΙΗ', ιη'-κγ'.

ΣΧΟΛΙΑ

2. τί ποιήσᾱς *by doing what . . . ?*

5. οἶδας = οἶσθα.

9. ἀκούσᾱς *having heard*.

10. λείπει *remains, is lacking*. διά-δος *distribute*.

13. ἐγενήθη *he became* = ἐγένετο.

On the style and language of the New Testament, see Vocabulary,
 s.v. Διαθήκη.

ΠΡΟΣΘΗΚΗ

Outline the conjugation of ten or a dozen verbs, including contract verbs in -εω and -αω, according to the following scheme (§ 79 A):

	INDIC.	SUBJ.	OPT.	IMPER.	INFIN.	PART.
Progr. Action-stem	λύ-ω	λύ-ω	λύ-οιμι	λύ-ε	λύ-ειν	λύ-ων
	ἔ-λυ-ον					
Future stem	λύ-σω		λύ-σοιμι		λύ-σειν	λύ-σωι
Aorist Action-stem	ἔ-λυ-σα	λύ-σω	λύ-σαιμι	λύ-σον	λύ-σαι	λύ-σᾱς

XLVIII. δυοῖν δέοντες πεντήκοντα. μή

Τὸ Ὅγδοον καὶ Τετταρακοστὸν Μάθημα

ᾧ ξεῖν', ἀγγεῖλον Λακεδαιμονίοις ὅτι τῇδε
 κείμεθα τοῖς κείνων ῥήμασι πειθόμενοι.¹

— Σιμωνίδης.

¹ This is the famous epitaph written in honor of the Spartans who fell in the battle of Thermopylae: *O passer-by, announce to the Lacedaemonians that here (τῇδε) we lie obedient to their commands (τοῖς ῥήμασι).* ξεῖνε = ξέεε *O stranger*.

The First Aorist, § 64 (a); Aorists in **-α**, §§ 64 b, 85 A. Learn the declension of the aorist active participle in **-σās**, **λύσās** **λύσασα** **λύσαν**, § 50 C, and decline in the same way: **γράψās**, **φυλάξās**, **ποιήσās**, and without the **σ** (§ 64 b) **κλίνās**, **ἀγγείλās**.

The Meanings of the Aorist, § 136 (especially the *inceptive* aorist).

Herewith Exercise 35.

ONOMATA TE KAI PHMATA

(α)

ἀγγέλλω, ἀγγελῶ, ἡγγεῖλα announce
(ἀγγελ-, cf. ἄγγελος messenger).

δάκνω bite (δακ-).

διώκω, διώξω and διώξομαι, ἐδίωξα
pursue.

κλίνω, κλινῶ, ἐκλίνα make to lean,
slant, incline, decline.

κρατέω, -ήσω, ἐκρατησα have power
(κράτος) over, conquer.

κρίνω, κρίνῶ, ἐκρίνα separate, dis-
tinguish, judge.

μένω, μενῶ, ἔμεινα remain, wait for.

σαίνω wag the tail, fawn upon.

σημαίνω, σημαῖνῶ, ἐσήμηνα point
out, indicate (σημα).

φαίνω, φᾶνῶ, ἔφηνα show.

(β)

ἐχθρός -ά -όν hateful, hated, hos-
tile.

λαγῶς (δ), Acc. λαγῶν hare.

ποτέ μὲν . . . ποτέ δέ at one time
. . . at another time.

οὐρά (ή) tail.

ΚΥΩΝ ΚΑΙ ΛΑΓΩΣ

Κύων τις λαγῶν διώξās ἐκράτησε· καὶ ποτὲ μὲν
ἔδακνε, ποτὲ δὲ σαίνων ἐφίλει. καὶ ὁ λαγῶς εἶπεν·
“Εἰ μὲν φίλος εἶ, τί δάκνεις; εἰ δὲ ἐχθρός, τί σαι-
νεις οὐράν;”

—'Εκ τῆς τῶν Αἰσωπέων Μόθων Συναγωγῆς, 229 H.

ΣΧΟΛΙΑ

2. ἔδακνε *he was biting, he would bite.* ἐφίλει *he would caress, kiss, lick.* § 135.

ΠΡΟΣΘΗΚΗ

ΟΡΝΙΣ ΧΡΥΣΟΤΟΚΟΣ

- *Ορνὴν ἀνὴρ τις εἶχεν ᾧ χρῦσά τίκτουσαν· καὶ νομίσας ἔνδον αὐτῆς ὄγκον χρῦσοῦ εἶναι, ἀποκτείνᾳς εὗρεν ὁμοίαν οὔσαν τοῖς ἄλλοις ὀρνίσι. ὁ δὲ ἀθρόον πλοῦτον ἐλπίσας εὐρήσειν καὶ τοῦ μικροῦ
5 ἐστέρηται ἐκείνου.

ὁ μῦθος δηλοῖ, ὅτι δεῖ τοῖς παρ-οὔσιν ἀγαθοῖς ἀρκεῖσθαι καὶ τὴν ἀπληστίαν φεύγειν.

— Ἐκ τῆς αὐτῆς, 343 H.

ΣΧΟΛΙΑ

1. ὀρνῖν, Acc. of ὀρνίς.
3. εὗρεν ὁμοίαν οὔσαν *he found it similar* (lit., *being like*).
4. ἐλπίσας *expecting* (ἐλπίζω).
5. ἐστέρηται *he is deprived*.

ΠΑΙΣ ΨΕΥΣΤΗΣ

- Παῖς τις πρόβατα νέμων, ὡς λύκον ἐρχόμενον πρὸς διαφθορὰν ὁρῶν, ἐπι-καλούμενος τοὺς γεωργοὺς ἔλεγε· “Βοηθεῖτέ μοι· ἔρχεται λύκος.” οἱ δὲ γεωργοὶ τρέχοντες τοῦτον εὕρισκον οὐκ ἀληθεύοντα.
5 τοῦτο δὲ ποιήσαντος πολλάκις τοῦ παιδός, εὕρισκον αὐτὸν ψευδόμενον. μετὰ δὲ ταῦτα τοῦ λύκου προσ-ερχομένου, καὶ τοῦ παιδὸς βοῶντος, “Δεῦρό μοι, λύκος,” οὐκέτι τις ἐπίστευεν οὐδ’ ἐβοήθησεν. ὁ δὲ λύκος πᾶσαν τὴν ποιμήνην δι-έφθειρεν εὐκόλως.
10 ὁ μῦθος δηλοῖ, ὅτι τοσοῦτον ὄφελος τῷ ψεύστῃ, ὅτι καὶ ἀληθῆ λέγων πολλάκις οὐ πιστεύεται.

— Ἐκ τῆς αὐτῆς, 353 H.

XLIX. ἐνὸς δέοντες πεντήκοντα. μθ'

Τὸ Τετταρακοστὸν Μάθημα καὶ Ἑνατον

Οὗτοι γ' ἐφ-ίξει τῶν ἄκρων ἄνευ πόνων.

— Σοφοκλῆς, Ἀπ. 365 N².

Review Lessons XLVII–XLVIII.

The Uses of the Genitive Case, §§ 111, 114–119.

1. Πόνος γάρ, ὡς λέγουσιν, εὐκλείας πατήρ.
— Εὐριπίδης, Ἀπόσ. 474 N².
2. Ἀλήθεια δὴ πάντων μὲν ἀγαθῶν θεοῖς ἡγείται,
πάντων δὲ ἀνθρώποις.
— Πλάτων ἐν τοῖς Νόμοις, 730 C.
3. Ἀπλᾶ γάρ ἐστι τῆς ἀληθείας ἔπη.
— Αἰσχύλος, Ἀπόσ. 176 N².
4. Βραχεῖα τέρψις ἡδονῆς κακῆς.
— Εὐριπίδης, Ἀπόσ. 362, 23 N².
5. Δὺς ἐξ-αμαρτεῖν ταῦτ' οὐκ ἀνδρὸς σοφοῦ.
— Μένανδρος, Μ. 121.
6. Τὸν ἄρα τῷ ὄντι φιλομαθῇ πάσης ἀληθείας δεῖ
εὐθὺς ἐκ νέου ὅτι μάλιστα ὀρέγεσθαι.
— Πλάτων ἐν τῇ Πολιτείᾳ, 485 D.
7. Μαθημάτων φρόντιζε μᾶλλον χρημάτων.
τὰ γὰρ μαθήματ' εὐπορεῖ τὰ χρήματα.
— Φιλήμων, Ἀπόσ. 52 a, N².
8. Νέος ὢν ἀκούειν τῶν γεραιτέρων θέλε.
— Μένανδρος, Μον. 8.
9. Ἔρωσ τῶν θεῶν βασιλεύει.
— Πλάτων ἐν τῷ Συμποσίῳ, 195 C.

10. Μηδεὶς σου τῆς νεότητος κατα-φρονεῖτω.

— Ἐκ τῆς πρώτης Ἐπιστολῆς πρὸς Τιμόθεον, Δ', ιβ'.

11. Οἱ τῷ ὄντι πλούσιοι, οὐ χρυσίου, ἀλλ' οὐ δεῖ
τὸν εὐδαίμονα πλουτεῖν, ζωῆς ἀγαθῆς τε καὶ
ἔμφρονος.

— Πλάτων ἐν τῇ Πολιτείᾳ, 521 A.

12. Γλώσσης μάλιστα πανταχῇ πείρω κρατεῖν.

— Μένανδρος, Μον. 30.

ΣΧΟΛΙΑ

ἐφ-ικνέομαι, ἐφ-ίζομαι *come to, attain to.*

ἄκρα (τά) *the heights.* Cf. *acro-polis.*

1. εἰκλειᾶ (ή). εἶ, καλεῖν. Cf. Εὐκλείδης.

3. ἔπη, τοῦτ' ἔστι, λόγοι.

β. τὸν . . . φιλομαθῇ, ὁ φιλομαθής.

11. The sentence is incomplete: *those who are truly rich, (who are) rich not in gold, etc.* πλουτεῖν has the construction of γέμειν.

L. πεντήκοντα. ν'

Τὸ Πεντηκοστὸν Μάθημα

Μηδεὶς σου τῆς νεότητος κατα-φρονεῖτω.

— Παῦλος, πρὸς Τιμόθεον I, 4, 12.

Genitive of *Time*, § 119; Genitive after *κατά* in *Composition*, § 116 h.

The Verb: the Perfect Active, §§ 58, 65, 66.

Learn the perfect active of λύω. § 79 A, and see § 137.

Herewith Exercise 36.

ONOMATA TE KAI PHMATΑ

(α)

ἀγγέλλω, ἀγγελῶ, ἡγγεῖλα, ἡγγελκα.

trict, deme. Cf. democracy).

ἀν-οίγω, ἀν-οίξω, ἀν-έφξα, ἀν-έφχα,
open (open up). § 57.

Cf. epidemic.

ἀφ-ικνέομαι, ἀφ-ίζομαι arrive, ar-
rive at.καθ-εύδω be asleep, lie down (κατά)
to sleep.ἐγείρω, ἐγερῶ, ἡγείρα awake. Sec.
Pf. ἐγρήγορα I am awake.κατα-φρονέω, -ήσω, κατα-εφρόνησα
despise, look down upon (Gen.).ἐπι-δημέω, -ήσω, ἐπ-εδήμησα, ἐπι-
δεδήμηκα be in town (δῆμος dis-κρούω, -σω strike. τὴν θύραν κρούειν
to knock at the door. τὰς χεῖρας
κρούειν to clap the hands.

(β)

βακτηρίᾱ (ῆ) walking stick. βα-
κτήριον (τό) little walking stick.
Cf. bacteria.

ἑσπέρᾱ (ῆ) evening. Cf. Vesper.

εἰσω = εἰσω into, within (eis).

εὐθύς straightway, straight.

ἕνεκα on account of, for the sake of
(Gen.). τοῦ ἕνεκα; on what ac-
count?

πρῶην day before yesterday.

τηνικάδε at this time, so early. τοῦ

ἕνεκα τηνικάδε ἀφίκου; why have
you come so early;

υἱός (ὁ) son.

The following selection, Πρωταγόρας ἐπι-δεδήμηκεν Protagoras is in Town, is taken from the *Protagoras* of Plato, and extends through Lesson LXVII. Socrates relates to a friend how Hippocrates, the son of Apollodorus, came to see him "last night," or rather "early this morn-
ing," seeking an introduction to the famous sophist Protagoras.

This passage is written in Plato's noblest style, and is of its kind one of the most beautiful passages in Greek literature. It is therefore recommended that the class each day memorize so far as possible the portion contained in the lesson of the day before. The rate of progress may thereby be somewhat retarded, but the gain in power will more than compensate for any loss of time.

ΠΡΩΤΑΓΟΡΑΣ ΕΠΙΔΕΔΗΜΗΚΕΝ. Α'

Ἐκλογὴ ἐκ τοῦ Πρωταγόρου τοῦ Πλάτωνος

Τὰ τοῦ διαλόγου πρόσωπα

Σωκράτης Ἱπποκράτης Πρωταγόρας Καλλιᾶς

Τῆς νυκτὸς ταυτησί, ἔτι βαθέος ὄρθρου, Ἱππο-
κράτης, ὁ Ἀπολλοδώρου υἱός, Φάσωνος δὲ ἀδελ-

φός, τὴν θύραν τῇ βακτηρίᾳ πάνυ σφόδρα ἔκρουε,
 καὶ ἐπειδὴ αὐτῷ ἀν-έωξέ τις, εὐθὺς εἴσω ἦεν ἐπει-
 5 γόμενος, καὶ τῇ φωνῇ μέγα λέγων, ὦ Σώκρατες,
 ἔφη, ἐγρήγορας ἢ καθ-εύδεις; καὶ ἐγὼ τὴν φωνὴν
 γνοὺς αὐτοῦ, Ἰπποκράτης, ἔφην, οὗτος· μή τι
 νεώτερον ἀγγέλλεις; Οὐδέν γ', ἢ δ' ὅς, εἰ μὴ
 ἀγαθὰ γε. Εὖ ἂν λέγοις, ἦν δ' ἐγώ· ἔστι δὲ τί,
 10 καὶ τοῦ ἔνεκα τηνικάδε ἀφ-ίκου; Πρωταγόρας,
 ἔφη, ἦκει, στᾶς παρ' ἐμοί. Πρώτην, ἔφην ἐγώ· σὺ
 δὲ ἄρτι πέπυσαι; Νῆ τοὺς θεοὺς, ἔφη, ἐσπέρᾳς γε.

ΣΧΟΛΙΑ

1. ταυτησί = ταύτης.
1. ἔτι βαθύς ὄρθρου (*while it was*) still very early. ὄρθρος (ὅ) cock-
 crow, dawn. ὄρθρος βαθύς early dawn, before daybreak.
4. εὐθὺς εἴσω ἦει(ν) ἐπειγόμενος *he came straight in with a rush*
 (*rushing*).
7. γνοὺς recognizing.
8. νεώτερόν τι anything startling. Cf. news.
9. εὖ ἂν λέγοις that were well! Cf. εὖ λέγεις. § 163.
11. στᾶς taking his stand.
12. ἄρτι πέπυσαι; have you just heard?

ΠΡΟΣΘΗΚΗ

γράφω γράψω ἔγραψα γέγραφα.
 ἐρωτάω ἐρωτήσω ἠρώτησα ἠρώτηκα.
 κελεύω κελεύσω ἐκέλευσα κεκέλευκα.
 κωλύω κωλύσω ἐκώλυσα κεκώλῃκα.
 μένω μενῶ ἔμεινα μεμνήνηκα.
 μισέω μισήσω ἐμίσησα μεμίσηκα.
 παύω παύσω ἔπαυσα πέπαυκα.
 ποιέω ποιήσω ἐποίησα πεποίηκα.
 πράττω πράξω ἔπραξα πέπραχα.
 φυλάττω φυλάξω ἐφύλαξα πεφύλαχα.

LI. πεντήκοντα εἰς. να΄

Τὸ Πρῶτον καὶ Πεντηκοστὸν Μάθημα

The Verb: Review the active forms of λύω, and learn the middle aorist and perfect, § 79 B, and §§ 67, 137.

ΟΝΟΜΑΤΑ ΤΕ ΚΑΙ ΡΗΜΑΤΑ

(α)

ἀνα-παύομαι <i>desist, go to rest, sleep.</i>	ἐπι-ψηλαφάω -ήσω -ησα <i>feel for, grope for (Gen.).</i>
ἀπο-διδράσκω, ἀπο-δράσσομαι <i>run away.</i> ἀπ-έδρα <i>he ran away, escaped.</i>	μέλλω, μελλήσω <i>be about to, intend (Infinitive).</i>
γινώσκω, γινώσσομαι <i>recognize.</i>	φράζω, φράσω, ἔφρασα, πέφρακα <i>point out to, tell, relate (φραδ-).</i>
ἀνα-γινώσκω <i>read.</i>	
δειπνέω -ήσω -ησα -ηκα <i>dine (δειπνον dinner, supper).</i> ΣΧΟΛΙΑ.	

(β)

ἀνδρεία (ἡ) <i>manliness (ἀνὴρ).</i>	πτοίησις (ἡ) <i>excitement.</i>
δῆτα <i>a strengthened δή.</i>	σκήπτους (ὁ) -ποδος <i>a pallet, bed.</i>
ἐπειδὴ τάχιστα <i>as soon as.</i>	τότε <i>at that time, then.</i>
κόπος (ὁ) <i>weariness (κόπτω).</i>	ὕπνος (ὁ) <i>sleep. Cf. hypnotic.</i>

ΠΡΩΤΑΓΟΡΑΣ ΕΠΙΔΕΔΗΜΗΚΕΝ. B

καὶ ἄμα ἐπι-ψηλαφήσας τοῦ σκήμματος ἐκαθέζετο
 παρὰ τοὺς πόδας μου καὶ εἶπεν, Ἐσπέρως δῆτα,
 μάλα γε ὀψὲ ἀφ-ικόμενος ἐξ Οἰνός· ὁ γάρ τοι παῖς 15
 με ὁ Σάτυρος ἀπ-έδρα· καὶ δῆτα μέλλων σοι φράζειν
 ὅτι διωξοίμην αὐτόν, ὑπὸ τινος ἄλλου ἐπ-ελαθόμην.
 ἐπειδὴ δὲ ἦλθον καὶ δεδειπνηκότες ἦμεν καὶ ἐμέλλο-
 μεν ἀνα-παύεσθαι, τότε μοι ἀδελφὸς λέγει, ὅτι ἦκει
 Πρωταγόρας. καὶ ἔτι μὲν ἐπ-εχείρησα εὐθὺς παρὰ 20

σὲ ἰέναι. ἔπειτά μοι λίαν πόρρω ἔδοξε τῶν νυκτῶν
 εἶναι. ἔπειδὴ δὲ τάχιστα με ἐκ τοῦ κόπου ὁ ὕπνος ἀν-
 ἤκεν, εὐθὺς ἀνα-στᾶς, οὕτω δεῦρο ἐπορευόμεν. καὶ
 ἐγὼ γιγνώσκων αὐτοῦ τὴν ἀνδρείαν καὶ τὴν πτοίησιν,
 25 Τί οὖν σοι, ἦν δ' ἐγώ, τοῦτο ; μὴν τί σε ἀδικεῖ
 Πρωταγόρας ; καὶ ὃς γελάσας, Νῆ τοὺς θεοὺς, ἔφη,
 ὦ Σώκρατες, ὅτι γε μόνος ἐστὶ σοφός, ἐμὲ δὲ οὐ ποιεῖ.

ΣΧΟΛΙΑ

15. ἀφ-ικόμενος ἐξ Οἰνός having arrived from *Oe'noe*, a village and deme northwest from Athens near the border of Attica.

16. ὁ παῖς ὁ Σάτυρος my slave (boy) *Satyrus*. μέλλων σοι φράζειν *δι*τι διωξοίμην *though intending to tell you that I was going to pursue*. διω-
 ξοίμην is a future optative representing after the past tense ἐπιλαθόμεν *I forgot* the future indicative διώξομαι. This is the only use of the future optative. § 179, II B.

17. ὑπὸ τινος ἄλλον ἐπ-ελαθόμεν *because of something else I forgot (it)*.

18. ἦλθον *I came*, i.e. *returned*. δεδειπνηκότες ἤμεν *we had dined* (i.e. *we were having-dined*).

19. ἀδελφός, τοῦτ' ἐστίν, ὁ ἀδελφός.

21. λίαν πόρρω τῶν νυκτῶν *too late* (i.e. *too far along* (πόρρω) *in the night* (hours)).

22. ἀν-ἤκεν *it released*. § 98.

23. ἀνα-στᾶς *arising* (standing up).

LII. πεντήκοντα καὶ δύο. νβ'

Τὸ Πεντηκοστὸν καὶ Δεύτερον Μάθημα

The Verb: Review the middle forms of λύω, § 79 B ;
 and learn the conjugation of φημί *declare, say*, § 94.

Indirect Discourse, § 179.

Herewith Exercise 37.

ONOMATA TE KAI PHMATΑ

(α)

ἀκούω, ἀκούσομαι, ἤκουσα, ἀκήκοα.

ἐπ-αινέω, ἐπ-αινέσομαι, ἐπ-ήνεσα,
ἐπ-ήνεκα praise.κατα-λαμβάνω, κατα-λήψομαι over-
take, find.κατα-λύω -σω -σα -κα unfasten, un-
yoke, lodge (at one's house).παρ' ἐμοὶ κατα-λύει he is my
guest.

θάρρει be of good cheer! (θαρρέω).

ὁράω, ὄψομαι, Δογ. εἶδον, Pf. ἐώρακα
see.πείθω, πείσω, ἔπεισα, πέπεικα per-
suade (πειθ-).φημί, F. ἐρῶ (ἐρέω), Δογ. εἶπον,
Pf. εἶρηκα say, declare.

(β)

ἀλλὰ γάρ but indeed, really.

ἅμα μὲν . . . ἅμα δέ partly . . .
partly, etc.

ἀργύριον (τό) coined silver, money.

αὐτοῦ here, there.

εἰ γάρ would that! ΣΧΟΛΙΑ.

εἴτα then.

μήπω not yet.

νῦν now, nunc.

οὐ . . . πώποτε never.

τὸ πρότερον formerly.

πρῶ (too) early.

ὑπέρ above, on behalf of (Gen.).
super. § 19 a.

ΠΡΩΤΑΓΟΡΑΣ ΕΠΙΔΕΔΗΜΗΚΕΝ. Γ'

Ἄλλὰ ναὶ μὰ Δία, ἔφην ἐγώ, ἂν αὐτῷ διδῶς
 ἀργύριον καὶ πείθης ἐκείνον, ποιήσει καὶ σὲ σοφόν.
 Εἰ γάρ, ἥ δ' ὅς, ὦ Ζεῦ καὶ θεοί, ἐν τούτῳ εἴη· ὥς 30
 οὐτ' ἂν τῶν ἐμῶν ἐπι-λίποισι οὐδέν, οὔτε τῶν φίλων.
 ἀλλ' αὐτὰ ταῦτα καὶ νῦν ἤκω παρὰ σέ, ἵνα ὑπὲρ ἐμοῦ
 δια-λεχθῇς αὐτῷ. Ἐγὼ γὰρ ἅμα μὲν καὶ νεώτερός
 εἰμι, ἅμα δὲ οὐδὲ ἐώρακα Πρωταγόρᾳν πώποτε οὐδ'
 ἀκήκοα οὐδέν· ἔτι γὰρ παῖς ἦν, ὅτε τὸ πρότερον ἐπ- 35
 εδήμησεν. ἀλλὰ γάρ, ὦ Σώκρατες, πάντες τὸν
 ἄνδρα ἐπ-αινοῦσι καὶ φᾶσι σοφώτατον εἶναι λέγειν.
 ἀλλὰ τί οὐ βαδίζομεν παρ' αὐτόν, ἵνα ἔνδον κατα-
 λάβωμεν; κατα-λύει δ', ὥς ἐγὼ ἤκουσα, παρὰ Καλ-

- 40 *λία τῷ Ἱππονίκου· ἀλλ' ἴωμεν. καὶ ἐγὼ εἶπον, Μήπω γ', ὠγαθέ· πρὶν γάρ ἐστιν. ἀλλὰ δεῦρο ἐξ-ανα-στῶμεν εἰς τὴν αὐλήν, καὶ περι-ιόντες αὐτοῦ δια-τρίβωμεν, ἕως ἂν φῶς γένηται· εἴτα ἴωμεν. καὶ γὰρ τὰ πολλὰ Πρωταγόρας ἔνδον δια-τρίβει· ὥστε*
 45 *θάρρει, κατα-ληψόμεθα αὐτόν, ὡς τὸ εἰκός, ἔνδον.*

ΣΧΟΛΙΑ

28. ἂν . . . διδῶς *if you offer.*
 30. εἰ γὰρ ἐν τούτῳ εἴη *would that it might depend upon this!*
 30 f. ὡς οὐτ' ἂν τῶν ἐμῶν ἐπι-λίποιμι οὐδέν *as I would leave untouched neither anything of my own.*
 31. οὔτε τῶν φίλων = οὔτε τῶν τῶν φίλων.
 32. αὐτὰ ταῦτα *for this very purpose.* ἵνα . . . δια-λεχθῆς *in order that you may speak (δια-λέγομαι converse).*
 35. οὐδέν, adverbial: *(not) at all.*
 37. σοφὸς λέγειν *skilled in speaking.* § 172, II c.
 38. ἵνα . . . κατα-λάβωμεν *(we may find).*
 39. παρὰ Καλλίᾳ τῷ Ἱππονίκου *at the house of Callias, the son of Hipponicus.* Callias, of noble family, was a wealthy Athenian, who devoted himself to a life of pleasure and spent his money lavishly in the entertainment of sophists.
 41. ὠγαθέ = ὦ ἀγαθέ. ἐξ-ανα-στῶμεν *let us stand up forth! let us arise and go out!*
 43. ἕως ἂν φῶς γένηται *(become).*
 44. τὰ πολλὰ, adverbial: *for the most part.*
 45. ὡς τὸ εἰκός (ἐστι) *as is likely.*

LIII. *τρεῖς καὶ πεντήκοντα. νγ'*

Τὸ Πεντηκοστὸν καὶ Τρίτον Μάθημα

Δωρεὰν ἐλάβετε, δωρεὰν δότε.

— Ἐκ τοῦ εὐαγγελίου τοῦ κατὰ Μαθθαῖον, Ι', γ'.

Ὁ κόσμος σκηνή, ὁ βίος πάροδος· ἦλθες, εἶδες, ἀπ-ἦλθες. — Λόγος ἀνώνυμος.

Uses of the Aorist: *Gnomic* Aorist, § 136.

The Second Aorist: The vast majority of verbs in Greek form the aorist stem by adding the suffix *-σα* or *-α*, and this formation is accordingly known as the *First* or *Sigmatic* Aorist.

Another group of verbs, fewer in number, but of great frequency, do not add a suffix to form the aorist, but employ the verb-root (regularly in its *shortest* form, if the root appear in more than one form). The aorists of these verbs accordingly are known as *Second* or *Root* Aorists. They are either (a) *thematic* or (b) *non-thematic* in formation (§ 53).

In this lesson we shall consider only the *thematic* second aorists. See § 63 and for the conjugation, § 84.

Herewith Exercise 38.

Master the following verbs and forms:

ἀπο-θνήσκω, F. ἀπο-θανοῦμαι, A. ἀπ-έθανον, Pf. τέθνηκα
die (θαν-).

A. ἀπ-έθανον ἀπο-θάνω ἀπο-θάνοιμι ἀπό-θανε ἀπο-
θανεῖν ἀπο-θανών.

βάλλω, F. βαλῶ, A. ἔβαλον, Pf. βέβληκα *throw, pelt* (βελ-
βολ- βαλ-).

ἔβαλον βάλλω βάλοιμι βάλε βαλεῖν βαλών.

εἶπον *I said* (serves as an aorist to λέγω or φημί) (φεπ-).

εἶπον (for ἔ-φεπον) εἶπω¹ εἵπομι εἰπέ εἰπεῖν εἰπών.

ἦλθον *I came, went* (serves as aorist to ἔρχομαι) (ἐλυθ- ἐλθ-).

ἦλθον ἔλθω ἔλθοιμι ἐλθέ ἐλθεῖν ἐλθών.

εὕρισκω, F. εὕρήσω, A. εὕρον or ηὔρον, Pf. εὔρηκα or ηὔ-
ρηκα *find*. Cf. eureka.

εὕρον (ηὔρον) εὔρω εὔροιμι εὔρέ εὔρεῖν εὔρών.

¹ εἶπω. The augment is irregularly retained throughout the moods. § 57.

εἶδον *I saw* (serves as aorist to ὁράω) (φειδ- φοιδ- ριδ- ;
cf. οἶδα (*I have seen*) *I know*).

εἶδον ἴδω ἴδοιμι ἰδέ and ἴδε ἰδεῖν ἰδών.

λαμβάνω, F. λήψομαι, A. ἔλαβον, Pf. εἴληφα *take, receive*
(ληβ- λαβ-).

ἔλαβον λάβω λάβοιμι λαβέ λαβεῖν λαβών.¹

λείπω, F. λείψω, A. ἔλιπον, Pf. λέλοιπα *leave* (λειπ- λοιπ-
λιπ-).

ἔλιπον λίπω λίποιμι λίπε λιπεῖν λιπών.

μανθάνω, F. μαθήσομαι, A. ἔμαθον, Pf. μεμάθηκα *learn*
(μαθ-).

ἔμαθον μάθω μάθοιμι μάθε μαθεῖν μαθών.

γίγνομαι, F. γενήσομαι, A. ἐγενόμην, Pf. γέγονα *become*
(γεν- γον- γν-).

ἐγενόμην (for *ἐγνόμην) γένωμαι γενοίμην γενοῦ γενέ-
σθαι γενόμενος.

ἐπι-λανθάνομαι or ἐπι-λήθομαι, F. ἐπι-λήσομαι, A. ἐπ-ελα-
θόμην, Pf. ἐπι-λέλησμαι *forget* (ληθ- λαθ-).

ἐπ-ελαθόμην ἐπι-λάθωμαι ἐπι-λαθοίμην ἐπι-λαθοῦ ἐπι-
λαθέσθαι ἐπι-λαθόμενος.

LIV. πεντήκοντα τέτταρες. νδ'

Τὸ Τέταρτον καὶ Πεντηκοστὸν Μάθημα

Review Lesson LIII, also the conjugation of verbs in
-αω, § 82, and the first aorists in -α, § 85, especially the
middle forms: ἀπ-εκρῖνάμην. See § 64.

Conditional Clauses: *Contrary to Fact Conditions*, § 152.

Herewith Exercise 39.

¹ Observe that the last five verbs accent the aorist imperative (second
person singular) on the last syllable. ἰδέ means *behold!* But in com-
pounds the accent is regular: ἀπ-ελθε *go away!*

ONOMATA TE KAI PHMATA

(α)

ἐρωτάω, F. ἐρωτήσω and ἐρήσομαι,
A. ἠρώτησα and ἠρόμην, Pf. ἠρώ-
τηκα *ask (a question)*. A. ἠρό-
μην, ἔρωμαι, ἐροίμην, ἐροῦ, ἐρέσθαι,
ἐρόμενος.

ἐπι-νοέω, ἐπι-νοήσω, ἐπ-ενόησα, ἐπι-
νενόηκα *think on, have in mind,*
intend.

ἐπι-χειρέω, ἐπι-χειρήσω, ἐπ-εχείρησα,
ἐπι-κεχείρηκα *put one's hand to*
(a thing), attempt.

κλίνω, κλινῶ, ἐκλῖνα, κέκλικα *incline,*
decline (κλιν- κλιν-).

κρίνω, κρίνῶ, ἔκρινα, κέκρικα *select,*
judge (κρίν- κρίν-). ἀπο-κρίνο-
μαι, ἀπο-κρίνομαι, ἀπ-εκρινάμην,
ἀπο-κέκριμαι *answer.*

περί-ειμι *go around* (εἶμι, § 93).

σκοπέω, σκέψομαι, ἐσκεψάμην, ἔσκεμ-
μαι *examine critically, consider*
(σκεπ- σκοπ-). δια-σκοπέω, κτλ.
examine thoroughly.

τελέω, F. τελῶ (τελέω), ἐτέλεσα, τε-
τέλεκα *bring to an end (τέλος),*
consummate, pay, etc.

(β)

ἀγαλματοποιός (ὁ), *sculptor*
(ἄγαλμα (τό), *statue*).

δήλον ὅτι *clearly.*

ἰατρός (ὁ) *physician.*

μισθός (ὁ) *hire, wages, fee.*

ὁμώνυμος *of like name, namesake.*

ῥώμη (ἡ) *strength.*

ὥσπερ ἂν εἰ *just as if.*

ΠΡΩΤΑΓΟΡΑΣ ΕΠΙΔΕΔΗΜΗΚΕΝ. Δ'

μετὰ ταῦτα ἀνα-στάντες εἰς τὴν αὐλὴν περι-ῆμεν.
καὶ ἐγὼ ἀπο-πειρώμενος τοῦ Ἴπποκράτους τῆς ῥώ-
μης δι-εσκόπουν αὐτὸν καὶ ἠρώτων, Εἰπέ μοι, ἔφην
ἐγώ, ὦ Ἴππόκρατες, παρὰ Πρωταγόρᾳν νῦν ἐπι-
χειρεῖς ἰέναι, ἀργύριον τελῶν ἐκείνῳ μισθὸν ὑπὲρ 50
σεαυτοῦ, ὡς παρὰ τίνα ἀφ-ιζόμενος καὶ τίς γενησό-
μενός; ὥσπερ ἂν εἰ ἐπ-ενόεις παρὰ τὸν σεαυτοῦ
ὁμώνυμον ἐλθών, Ἴπποκράτη τὸν Κῶον, τὸν τῶν
'Ασκληπιαδῶν, ἀργύριον τελεῖν ὑπὲρ σεαυτοῦ μισθὸν
ἐκείνῳ, εἴ τίς σε ἤρετο, Εἰπέ μοι, μέλλεις τελεῖν, ὦ 55
Ἴππόκρατες, Ἴπποκράτει μισθὸν ὡς τίνι ὄντι; τί

ἂν ἀπ-εκρίνω; Εἶπον ἄν, ἔφη, ὅτι ὡς ἰατρῷ. Ὡς
 τίς γενησόμενος; Ὡς ἰατρός, ἔφη.

Εἰ δὲ παρὰ Πολύκλειτον τὸν Ἀργεῖον ἢ Φειδιᾶν
 60 τὸν Ἀθηναῖον ἐπ-ενόεις ἀφ-ικόμενος μισθὸν ὑπὲρ
 σαυτοῦ τελεῖν ἐκείνοις, εἰ τίς σε ἤρετο, Τελεῖν
 τοῦτο τὸ ἀργύριον ὡς τίνι ὄντι ἐν νῶ ἔχεις Πολυ-
 κλείτῳ τε καὶ Φειδίᾳ; τί ἂν ἀπ-εκρίνω; Εἶπον
 ἂν Ὡς ἀγαλματοποιοῖς. Ὡς τίς δὲ γενησόμενος
 65 αὐτός; Δῆλον ὅτι ἀγαλματοποιοῖς.

ΣΧΟΛΙΑ

60. τελῶν, future participle expressing *purpose*; translate: *intending to pay*.

61. ὡς παρὰ τίνα ἀφ-ιζόμενος, καὶ τίς γενησόμενος (as about to come to whom, and to become what), translate: *To one of what profession do you think that you are going and what do you expect to become yourself, that you are now seeking to go to Protagoras, etc. ?*

62 ff. ὥσπερ ἂν εἰ ἐπ-ενόεις . . . εἰ τίς σε ἤρετο . . . τί ἂν ἀπ-εκρίνω; just as if you were intending (had in mind) . . . if some one had asked you . . . what would you have replied? § 152.

63. Ἱπποκράτης ὁ Κῶς, ὁ τῶν Ἀσκληπιαδῶν *Hippoc'rates of Cos, of the family of the Asclepi'adae*. Hippocrates of Cos was a famous physician and founder of the science of medicine. The family of the Asclepiadae (descendants of Ascle'pius) formed a sort of guild of physicians.

66. Ἱπποκράτει ὡς τίνι ὄντι; *To Hippocrates as a representative of what profession ?*

69. Polycli'tus, of Argos, and Phid'ias,* of Athens, were the most famous sculptors during the latter half of the fifth century.

LV. πεντήκοντα πέντε. νέ'

Τὸ Πέμπτον καὶ Πεντηκοστὸν Μάθημα

Herewith Exercise 40.

ONOMATA TE KAI PHMATΑ

(α)

ἔοικε *it is like, it seems likely* (a second perfect).

ὀνομάζω *name, call* (by name) (ὄνομα).

προσ-ερωτάω, Α. προσ-ηρόμην *ask in addition, ask further.*

σπουδάζω *be zealous, be earnest, etc.* (σπουδή *zeal*).

(β)

εἰεν *well then!*

ἔμπροσθεν *earlier.*

ἔτοιμος -η -ον *ready.*

ἤδη *already.*

ὄνομα (τό) *name, word, noun.*

περί *around, about, concerning*

(Gen. or Acc.).

σοφιστής (ὁ) *a master of one's craft, a wise man, a sophist.*

τοιοῦτος τοιαύτη τοιοῦτον *such (an one).*

ὥσπερ *just as.*

ΠΡΩΤΑΓΟΡΑΣ ΕΠΙΔΕΔΗΜΗΚΕΝ. Ε'

Εἰεν, ἦν δ' ἐγώ· παρὰ δὲ δὴ Πρωταγόραν νῦν ἀφ-ικόμενοι ἐγώ τε καὶ σύ, ἀργύριον ἐκείνῳ μισθὸν ἔτοιμοι ἐσόμεθα τελεῖν ὑπὲρ σοῦ, ἂν μὲν ἐξ-ικνήται τὰ ἡμέτερα χρήματα καὶ τούτοις πείθωμεν αὐτόν, — εἰ δὲ μή, καὶ τὰ τῶν φίλων προσ-ανάλίσκοντες. 70 εἰ οὖν τις ἡμᾶς περὶ ταῦτα οὕτω σφόδρα σπουδάζοντας ἔροιτο, Εἰπέ μοι, ὦ Σώκρατες τε καὶ Ἰππόκρατες, ὡς τίνι ὄντι τῷ Πρωταγόρᾳ ἐν νῷ ἔχετε χρήματα τελεῖν; τί ἂν ἀπο-κριναίμεθα; τί ὄνομα ἄλλο γε λεγόμενον περὶ Πρωταγόρου ἀκούομεν, ὥσπερ περὶ 75 Φειδίου ἀγαλματοποιόν, καὶ περὶ Ὀμήρου ποιητὴν; τί τοιοῦτον περὶ Πρωταγόρου ἀκούομεν; Σοφιστὴν δὴ τοι ὀνομάζουσιν γε, ὦ Σώκρατες, τὸν ἄνδρα, ἔφη.

Ὡς σοφιστῇ ἄρα ἐρχόμεθα τελούντες τὰ χρήματα; Μάλιστα. Εἰ οὖν καὶ τοῦτό τις σε προσ- 80 ἔροιτο, Αὐτὸς δὲ δὴ ὡς τίς γενησόμενος ἔρχεται παρὰ τὸν Πρωταγόραν; καὶ ὃς εἶπεν ἐρυθρίασᾶς — ἥδη

γὰρ ὑπ-έφαινε τι ἡμέρᾱς, ὥστε κατα-φανῇ αὐτὸν
γενέσθαι — Εἰ μὲν τι τοῖς ἔμπροσθεν ἔοικε, δῆλον
85 ὅτι σοφιστῆς γενησόμενος.

ΣΧΟΛΙΑ

66. παρὰ δὲ δὴ Πρωταγόρᾱν. The particle δὴ is added for emphasis. The name of Protagoras closes the series, and is that to which Socrates has been leading.

68. ἂν μὲν ἐξ-ικνηται τὰ ἡμέτερα χρήματα *if our money be sufficient*.

70. προσ-ανᾶλλσκοντες *spending besides (in addition)*.

82. ἐρυθριάσας *with a blush* (ἐρυθρός *red*, ἐρυθρίῳ *blush*).

83. ὑπ-έφαινε τι ἡμέρᾱς *there was a glimmer of daylight*. ὑπο-φαίνω *show (or appear) just a little (or gradually)*.

83. ὥστε κατα-φανῇ αὐτὸν γενέσθαι *so that he became visible*.

LVI. πεντήκοντα ἑξ. νζ'

Τὸ Ἑκτον Μάθημα καὶ Πεντηκοστὸν

Learn the conjugation of οἶδα, § 95.

The Infinitive in Indirect Discourse, § 179, I; the Infinitive with Verbs of *Thinking*, § 179, I a.

Herewith Exercise 41.

ONOMATA TE KAI PHMATA

(α)

ἀγνοέω, -ήσω *be ignorant* (ἀ- privative, γνο-).

αἰσχύνω, αἰσχύνῳ, ἤσχυνά *mar, disgrace, dishonor, disgrace*. Mid. *feel disgrace, be ashamed* (αἰσχρός).

δια-νοέομαι, -ήσομαι *have in mind, intend*.

ἔχω, F. ἔξω, A. ἔσχω *hold, have*.

A. *got* (σεχ- σοχ- σχ-). παρ-έχω, παρ-έξω, παρ-έσχω *furnish, supply, provide*.

θαυμάζω, θαυμάσομαι, ἐθαύμασα, τεθαύμακα *be surprised, wonder* (τὸ θαῦμα *a wonder, marvel* Cf. thaumaturgy).

θεραπεύω, -σω, -σα *serve, attend to, care for, heal*. Cf. therapeutic.

λανθάνω, λήσω, ἔλαθον, ἐλέθη *escape one's notice, elude* (ληθ- λάθ-).

χρή *one ought* (Infin.) = δεῖ.

(B)

εἰκὼν (ἡ) -ōnos image, portrait. Cf. icon.

ἐπιστάτης (ὁ) a master (of one's profession).

ἐπιστήμων -onos master of.

ἐργασίᾳ (ἡ) work, business, a working, making.

ζωγράφος (ὁ) a painter of pictures (ζῷον animal).

καίτοι and yet.

ὃ τι ποτέ what in the world.

οὐκοῦν then, therefore.

που I suppose (enclitic).

ποῖος; ποῖᾱ; ποῖον; of what sort?

πρὸς θεῶν by the gods!

τέκτων (ὁ), -onos a builder, carpenter. Cf. architect.

τοῦ περί; = περὶ τίνος; what about?

ΠΡΩΤΑΓΟΡΑΣ ΕΠΙΔΕΔΗΜΗΚΕΝ. 5'

Σὺ δέ, ἦν δ' ἐγώ, πρὸς θεῶν, οὐκ ἂν αἰσχύνοιο εἰς τοὺς Ἑλληνας σαυτὸν σοφιστὴν παρ-έχων; Νῆ τὸν Δία, ὦ Σώκρατες, εἴπερ γε ἅ δια-νοοῦμαι χρὴ λέγειν. . . . Οἶσθα οὖν ὁ μέλλεις νῦν πράττειν, ἢ σε λανθάνει; ἦν δ' ἐγώ. Τοῦ περί; Ὅτι μέλλεις 90 τὴν ψυχὴν τὴν σαυτοῦ παρα-σχεῖν θεραπεῦσαι ἀνδρί, ὡς φῆς, σοφιστῇ. ὃ τι δέ ποτε ὁ σοφιστὴς ἔστι, θαυμάζοιμι ἂν εἰ οἶσθα. καίτοι εἰ τοῦτ' ἀγνοεῖς, οὐδὲ ὅτῳ παρα-δίδως τὴν ψυχὴν οἶσθα, οὔτ' εἰ ἀγαθῷ οὔτ' εἰ κακῷ πράγματι. Οἶμαί γ', ἔφη, 95 εἰδέναι. Λέγε δὴ, τί ἡγέῃ εἶναι τὸν σοφιστὴν; Ἐγὼ μὲν, ἦ δ' ὅς, ὥσπερ τοῦνομα λέγει, τοῦτον εἶναι τὸν τῶν σοφῶν ἐπιστήμονα. Οὐκοῦν, ἦν δ' ἐγώ, τοῦτο μὲν ἔξ-εστι λέγειν καὶ περὶ ζωγράφων καὶ περὶ τεκτόνων, ὅτι οὗτοί εἰσιν οἱ τῶν σοφῶν 100 ἐπιστήμονες. ἀλλ' εἴ τις ἔροιτο ἡμᾶς, Τῶν τί σοφῶν εἰσιν οἱ ζωγράφοι ἐπιστήμονες; εἵπομεν ἂν πού αὐτῷ ὅτι Τῶν πρὸς τὴν ἀπ-εργασίαν τὴν τῶν εἰκόνων, καὶ τὰ ἄλλα οὕτως. εἰ δέ τις ἐκείνο ἔροιτο, Ὅ δὲ σοφιστὴς τῶν τί σοφῶν ἐπιστήμων ἐστί; τί 105

ἀν ἀπο-κρῖνοίμεθα αὐτῷ ; ποίᾱς ἐργασίᾱς ἐπιστά-
της ; Τί ἂν εἵπομεν αὐτὸν εἶναι, ὦ Σώκρατες ; ἡ
ἐπιστάτην τοῦ ποιῆσαι δεινὸν λέγειν ;

ΣΧΟΛΙΑ

94. οὐδὲ δτιφ παρα-δίδως τὴν ψυχὴν *not even to whom you are handing over your soul.*

95. πράγματι *thing* ; with mocking humor.

97. τοῦνομα = τὸ ὄνομα.

101. τῶν τί σοφῶν. τί is here accusative of *Specification*, § 113 d.

103. τῶν πρὸς τὴν ἀπ-εργασίᾱν τὴν τῶν εἰκόνων *of the knowledge which pertains to the execution (i.e. the painting), etc.*

104. ἐκεῖνο *this (that follows).*

107. ἡ ἐπιστάτην τοῦ ποιῆσαι, κτλ. *or (would we say that he is) master of the (art) of making, etc.*

LVII. ἐπταὶ καὶ πεντήκοντα. νζ'

Τὸ Πεντηκοστὸν καὶ Ἑβδομον Μάθημα

Review the declension of πόλις, § 36. Decline ἀπό-
κρισις, ἐρώτησις, δύναμις.

ONOMATA TE KAI PHMATA

(α)

ἀνᾱλίσκω, ἀνᾱλώσω *squander, squan-*
der.

ἴδει *it was necessary.* εἰ . . . ἴδει
if it were necessary.

δέομαι, δεήσομαι *need, lack, be in*
need of (Gen.) (δεῖ).

κινδυνεύω, -εύσω, -εῦσα *face peril*
(κίνδυνος), run a risk. δια-κιν-
δυνεύω, -σω. διά *emphasizes.*
παρα-καλέω *call to one's side. Cf.*
Paraclete.

(β)

ἀπόκρισις (ἡ) *answer.*

δεινὸς λέγειν *clever at speaking,*
able to speak.

δήπου *of course*

ἐρώτησις (ἡ) *question(ing).*

ἴσως *perhaps.* Adverb of ἴσος.

κιθᾶρα (ἡ) *lyre, cithara.*

κιθᾶρισις (ἡ) *lyre-playing.*

κιθᾶριστής (ὁ) *teacher of the lyre.*

κίνδυνος (ὁ) *danger, peril, risk.*

περὶ οὗτου *indirect form of περὶ τοῦ ;*

συμβουλή (ἡ) *counsel.*

ΠΡΩΤΑΓΟΡΑΣ ΕΠΙΔΕΔΗΜΗΚΕΝ. Ζ'

Ἴσως ἂν, ἦν δ' ἐγὼ, ἀληθῆ λέγοιμεν, οὐ μέντοι
 ἱκανῶς γε. ἐρωτήσεως γὰρ ἔτι ἡ ἀπόκρισις ἡμῖν 110
 δεῖται, περὶ οὗτο ὁ σοφιστῆς δεινὸν ποιεῖ λέγειν·
 ὥσπερ ὁ κιθαριστῆς δεινὸν δήπου ποιεῖ λέγειν
 περὶ οὐπερ καὶ ἐπιστήμονα, περὶ κιθαρίσεως· ἦ
 γάρ; Ναί. Εἶεν· ὁ δὲ δὴ σοφιστῆς περὶ τίνος
 δεινὸν ποιεῖ λέγειν; ἡ δῆλον ὅτι περὶ οὐπερ καὶ 115
 ἐπίσταται; Εἰκός γε. Τί δὴ ἔστι τοῦτο, περὶ οὗ
 αὐτός τε ἐπιστήμων ἐστὶν ὁ σοφιστῆς καὶ τὸν
 μαθητὴν ποιεῖ; Μὰ Δί', ἔφη, οὐκέτι ἔχω σοι λέγειν.

καὶ ἐγὼ εἶπον μετὰ τοῦτο· Τί οὖν; οἶσθα εἰς
 οἶόν τινα κίνδυνον ἔρχει ὑπο-θήσω τὴν ψυχὴν; ἡ 120·
 εἰ μὲν τὸ σῶμα ἐπι-τρέπειν σε ἔδει τῷ, δια-κινδύ-
 νεύοντα ἡ χρηστὸν αὐτὸ γενέσθαι ἡ πονηρόν, πολλὰ
 ἂν περι-εσκέψω εἴτε ἐπι-τρεπτέον εἴτε οὐ, καὶ εἰς
 συμβουλὴν τοὺς τε φίλους ἂν παρ-εκάλεις καὶ τοὺς
 οἰκείους, σκοπούμενος ἡμέρας πολλάς. ὁ δὲ περὶ 125
 πλείονος τοῦ σώματος ἡγεί, τὴν ψυχὴν, καὶ ἐν ᾧ
 πάντ' ἐστὶ τὰ σὰ ἡ εὖ ἡ κακῶς πράττειν, χρηστοῦ
 ἡ πονηροῦ αὐτοῦ γενομένου, περὶ τούτου οὔτε τῷ
 πατρὶ οὔτε τῷ ἀδελφῷ ἐπ-εκοινώσω οὔτε ἡμῶν τῶν
 ἐταίρων οὐδενί, εἴτε ἐπι-τρεπτέον εἴτε καὶ οὐ τῷ 130
 ἀφ-ικομένῳ τούτῳ ξένῳ τὴν σὴν ψυχὴν. ἀλλ' ἐσπέ-
 ρας ἀκούσας, ὡς φῆς, ὄρθριος ἦκων περὶ μὲν τού-
 του οὐδένα λόγον οὐδὲ συμβουλὴν ποιεῖ, εἴτε χρὴ
 ἐπι-τρέπειν σαντὸν αὐτῷ εἴτε μή, ἔτοιμος δ' εἰ
 ἀνᾱλίσκειν τά τε σαντοῦ καὶ τὰ τῶν φίλων χρή- 135

ματα, ὡς ἤδη δι-εγνωκώς, ὅτι πάντως συν-εστέον
 Πρωταγόρα, ὃν οὔτε γιγνώσκεις, ὡς φῆς, οὔτε δι-
 εἰλεξαι οὐδεπώποτε, σοφιστήν δὲ ὀνομάζεις, τὸν δὲ
 σοφιστήν, ὃ τι ποτ' ἔστιν, φαίνει ἀγνοῶν, ᾧ μέλλεις
 140 σαυτὸν ἐπι-τρέπειν; καὶ ὃς ἀκούσᾳς ἔοικεν, ἔφη,
 ὦ Σώκρατες, ἐξ ᾧν σὺ λέγεις.

ΣΧΟΛΙΑ

119. εἰς οἶδν τινα κινδύνον *into what sort of a danger.*
 120. ὑπο-θήσων *to expose.* Future participle of ὑπο-τίθηναι *place under.*
 125. ἡμέρᾱς πολλὰς. Accusative of *Extent of Time*, § 113 f.
 125. ὃ περὶ πλείονος ἡγεῖ *what you consider of greater value (that which you estimate at a higher value).*
 126. ἐν ᾧ πάντ' . . . πράττειν *upon which depends your all for weal or woe.*
 129. ἐπ-εκοινώσω *you took counsel with* (ἐπι-κοινοῖμαι).
 132. ὁρθριος ἦκων *coming at daybreak.* Cf. βαθέος ὁρθρον.
 136. ὡς ἤδη δι-εγνωκώς *as though you had already fully decided* (δι-εγνωκώς, perfect participle of δια-γιγνώσκω *recognize thoroughly*). συν-εστέον *one ought to associate with, i.e. become the pupil of.* Verbal of σύν-ειμι.
 137. δι-εἰλεξαι. Perfect of δια-λέγομαι.
 139. φαίνει ἀγνοῶν *you are clearly ignorant.* § 176 g.

LVIII. δυοῖν δέοντες ἐξήκοντα. νη'

Τὸ Ὅγδοον καὶ Πεντηκοστὸν Μάθημα

Τυγχάνω with Participle, § 176 c; Ὅπως with Future Indicative, § 148. Herewith Exercise 42.

ONOMATA TE KAI PHMATA

(a)

- | | |
|--|---|
| ἄγω, ἄξω, ἡγαγον, ἤχα, ἤχθην <i>lead, carry, convey</i> (ἀγώγιμα). | τρέφω, θρέψω, ἐθρεψα <i>rear, nourish</i> (θρεφ- θροφ- θραφ-). § 16. |
| ἐξ-απατάω, -ήσω, -ησα <i>deceive, cheat.</i> ΣΧΟΛΙΑ. | τυγχάνω. τεύξομαι, ἔτυχον <i>hit, obtain</i> (Gen.); <i>chance, happen.</i> |
| καπηλιεύω, -σω. Cf. κάπηλος. | ὠνόμομαι, -ήσομαι, Aor. ἐπριάμην |
| πωλέω, -ήσω <i>sell.</i> | buy. |

(β)

ἀγωγίμα (τά) wares (ἄγω).

ἀεί always. ΣΧΟΛΙΑ.

ἔμπορος (ὁ) importer, wholesale merchant.

κάπηλος (ὁ) retail dealer, huckster.

τάχα perhaps.

τροφή (ἡ) nourishment (τρέφω).

ΠΡΩΤΑΓΟΡΑΣ ΕΠΙΔΕΔΗΜΗΚΕΝ. Η'

Ἄρ' οὖν, ὦ Ἰππόκρατες, ὁ σοφιστὴς τυγχάνει ὦν
 ἔμπορός τις ἢ κάπηλος τῶν ἀγωγίμων, ἀφ' ὧν ψυχὴ
 τρέφεται; Φαίνεται γὰρ ἔμοιγε τοιοῦτός τις. τρέ-
 φεται δέ, ὦ Σώκρατες, ψυχὴ τίνι; Μαθήμασι 145
 δῆπου, ἣν δ' ἐγώ. καὶ ὅπως γε μή, ὦ ἐταῖρε, ὁ
 σοφιστὴς ἐπ-αινῶν ἂ πωλεῖ ἐξ-απατήσει ἡμᾶς,
 ὥσπερ οἱ περὶ τὴν τοῦ σώματος τροφήν, ὁ ἔμπορός
 τε καὶ ὁ κάπηλος. καὶ γὰρ οὗτοί που ὦν ἄγουσιν
 ἀγωγίμων οὔτε αὐτοὶ ἴσασιν ὅ τι χρηστὸν ἢ πονη- 150
 ρὸν περὶ τὸ σῶμα, ἐπ-αινοῦσι δὲ πάντα πωλοῦντες,
 οὔτε οἱ ὠνούμενοι παρ' αὐτῶν, ἔαν μή τις τύχη γυμ-
 ναστικὸς ἢ ἰατρὸς ὦν. οὕτως δὲ καὶ οἱ τὰ μαθή-
 ματα περι-άγοντες κατὰ τὰς πόλεις, καὶ πωλοῦντες
 καὶ καπηλεύοντες τῷ ἀεὶ ἐπι-θυμοῦντι, ἐπ-αινοῦσι 155
 μὲν πάντα ἂ πωλοῦσι, τάχα δ' ἂν τινες, ὦ ἄριστε,
 καὶ τούτων ἀγνοοῖεν ὦν πωλοῦσιν ὅ τι χρηστὸν ἢ
 πονηρὸν πρὸς τὴν ψυχὴν. ὥς δ' αὕτως καὶ οἱ
 ὠνούμενοι παρ' αὐτῶν, ἔαν μή τις τύχη περὶ τὴν
 ψυχὴν αὖ ἰατρικὸς ὦν.

160

ΣΧΟΛΙΑ

144. φαίνεται γάρ, κτλ. surely it appears, etc. In such a context γάρ retains its original sense of surely. Cf. ἡ γάρ; § 184.

146. *ὅπως γε μή . . . ἐξ-απατήσῃ ἡμᾶς* (see to it) that he do not deceive us. § 148.

149. *ὧν ἀγουσιν ἀγωγίμων = τῶν ἀγωγίμων ἃ ἀγουσιν.* § 102.

155. *αἶ here = ἐκάστοτε for the time being.*

157. *ὧν πωλοῦσιν = ἃ πωλοῦσιν.* § 102.

158. *ὡς δ' αὖτως = ὡσαύτως in the same way.*

LIX. ἐνὸς δέοντες ἐξήκοντα. νθ'

Τὸ Ἐνατον καὶ Πεντηκοστὸν Μάθημα

The Uses of the Infinitive, § 172, especially the Infinitive with *πρίν* and *ὥστε*. Verbals, § 177.

ONOMATA TE KAI PHMATΑ

(α)

δέχομαι, -ξομαι, ἐδεξάμην, ἐδέχθην
receive (δεχ- δοχ-).

ἐπ-αῖω perceive, understand, have
expert knowledge (of a subject).

ὁ ἐπ-αίων the one who knows.

κυβεύω play at dice (κύβος), take
risks.

ὀρμάω, -ήσω, ὤρμησα start, hasten.

συμ-βουλευόμαι seek advice, con-
sult with.

ὠφελέω, -ήσω be of benefit to, help,
aid (τὸ ὄφελος advantage).

(β)

ἀγγεῖον (τό) a receptacle, vessel,
urn, sack, etc.

ἀνάγκη (ἡ) necessity.

ἀσφαλής -ές safe, secure. § 42.

μακάριος -ιά -ιον blessed, happy.

ὅπουοῦν, Gen. of ὅστισοῦν, anyone,
whosoever. § 27 b.

ποτός -ή -ον that which may be
drunk (πίνω).

πρίν before (Infinitive).

σῖτια (τά) food (bread, etc.).

τίμη (ἡ) price, value, honor.

ὠνή (ἡ) buying, purchase (ὠνόε-
μαι).

ΠΡΩΤΑΓΟΡΑΣ ΕΠΙΔΕΔΗΜΗΚΕΝ. Θ'

Εἰ μὲν οὖν σύ, ὦ Ἱππόκратες, τυγχάνεις ἐπιστήμων ὧν τούτων, τί χρηστὸν καὶ πονηρόν, ἀσφαλές σοι ὠνεῖσθαι μαθήματα καὶ παρὰ Πρωταγόρου καὶ

παρ' ἄλλου ὅτουοῦν. εἰ δὲ μή, ὄρᾱ, ὦ μακάριε, μὴ
περὶ τοῖς φιλτάτοις κυβεύης τε καὶ κινδυνεύης. 165
καὶ γὰρ δὴ καὶ πολὺ μείζων κίνδυνος ἐν τῇ τῶν
μαθημάτων ὡνῇ ἢ ἐν τῇ τῶν σιτίων. σιτία μὲν
γὰρ καὶ ποτὰ πριάμενον παρὰ τοῦ καπήλου ἔξ-
εστιν ἐν ἄλλοις ἀγγείοις ἀπο-φέρειν, καὶ πρὶν
δέξασθαι αὐτὰ εἰς τὸ σῶμα πιόντα ἢ φαγόντα, 170
κατα-θέμενον οἴκαδε ἔξ-εστι συμβουλεύσασθαι,
παρα-καλέσαντα τὸν ἐπ-αῖοντα ὃ τί τε ἐδεστέον
ἢ ποτέον καὶ ὅ τι μή, καὶ ὅποσον καὶ ὅποτε. ὥστε
ἐν τῇ ὡνῇ οὐ μέγας ὁ κίνδυνος. μαθήματα δὲ οὐκ
ἔστιν ἐν ἄλλῳ ἀγγείῳ ἀπο-φέρειν, ἀλλ' ἀνάγκη, 175
κατα-θέντα τὴν τιμὴν, τὸ μάθημα ἐν αὐτῇ τῇ ψυχῇ
λαβόντα καὶ μαθόντα ἀπ-ιέναι ἢ βεβλαμμένον ἢ
ὠφελημένον. ταῦτα οὖν σκοπώμεθα καὶ μετὰ τῶν
πρεσβυτέρων ἡμῶν. ἡμεῖς γὰρ ἔτι νέοι ἐσμὲν ὥστε
τοσοῦτον πρᾶγμα δι-ελέσθαι. νῦν μέντοι, ὥσπερ 180
ὠρμήσαμεν, ἴωμεν καὶ ἀκούσωμεν τοῦ ἀνδρός,
ἔπειτα ἀκούσαντες καὶ ἄλλοις ἀνα-κοινωσώμεθα.
καὶ γὰρ οὐ μόνος Πρωταγόρᾱς αὐτοῦ ἐστίν, ἀλλὰ
καὶ Ἰππίας ὁ Ἡλείος· οἶμαι δὲ καὶ Πρόδικον τὸν
Κεῖον· καὶ ἄλλοι πολλοὶ καὶ σοφοί. 185

ΣΧΟΛΙΑ

164. ὄρᾱ . . . μή see to it lest. μή with Subj. § 160 c.

168. πριάμενον . . . ἔξεστι for one who has purchased it is possible.

171. κατα-θέμενον putting down.

172. ἐδεστέον (ἐσθίω).

173. ποτέον (πίνω).

176. κατα-θέντα having put down; with τὴν τιμὴν having paid.

177. βεβλαμμένον ἢ ὠφελημένον. Perfect passive participles of βλάπτω and ὠφελέω respectively.

179. νέοι ἐσμέν ὥστε τοσούτον πρᾶγμα δι-ελέσθαι *we are (too) young to decide* (δι-ελέσθαι) *so weighty a matter.*

182. ἀνα-κοινωσώμεθα *let us consult with* (κοινός).

LX. ἐξήκοντα. ξ'

Τὸ Ἑξηκοστὸν Μάθημα

The Verb: Review the perfect active, §§ 65, 66; the perfect middle (passive), § 67; and learn the aorist passive, §§ 69 and 79 C.

The Meanings of the Perfect, § 137; Passive Deponents, § 141.

Herewith Exercise 43.

Review and master the following verbs:

1. ἄγω ἄξω ἤγαγον ἤχα ἤχθην.
2. ἀκούω ἀκούσομαι ἤκουσα ἀκήκοα ἠκούσθην.
3. αἰσχύνω αἰσχύνῳ ἤσχυνα ἠσχύνθην.
4. βάλλω βαλῶ ἔβαλον βέβληκα ἐβλήθην (βελ- βολ- βαλ-).
5. βλάπτω βλάψω ἔβλαψα βέβλαφα ἐβλάφθην and ἐβλάβην (βλαῖβ-).
6. γράφω γράψω ἔγραψα γέγραφα ἐγράφη.
7. διώκω διώξω and διώξομαι ἐδίωξα ἐδιώχθην.
8. ἐρωτάω ἐρωτήσω and ἐρήσομαι ἠρώτησα and ἠρόμην ἠρώτηκα ἠρωτήθην.
9. εὕρισκω εὕρήσω εὔρον (ηὔρον) εὔρηκα (ηὔρηκα) εὔρέθην (ηὔ-).
10. θαυμάζω θαυμάσομαι ἐθαύμασα τεθαύμακα ἐθαυμάσθην.
11. καλέω καλῶ (καλέω) ἐκάλεσα κέκληκα κέκλημαι ἐκλήθην.

12. κελεύω -σω ἐκέλευσα κεκέλευκα κεκέλευσμαι ἐκελεύσθην.
13. κωλύω κωλύσω ἐκώλυσα κεκώλυκα ἐκωλύθην.
14. λαμβάνω λήψομαι ἔλαβον εἴληφα ἐλήφθην (ληβ-
λᾱβ-).
15. λέγω ἐρῶ εἶπον εἴρηκα λέλεγμαι ἐλέχθην (λεγ-
λογ-).
16. λείπω λείψω ἔλιπον λέλοιπα ἐλείφθην (λειπ- λοιπ-
λῖπ-).
17. ὁράω ὄψομαι εἶδον ἑώρακα ὤφθην.
18. παύω -σω ἔπαυσα πέπαυκα ἐπαύθην.
19. πείθω πείσω ἔπεισα πέπεικα ἐπέισθην.
20. ποιέω ποιήσω ἐποίησα πεποίηκα πεποίημαι ἐποιήθην.
21. πράττω πράξω ἔπραξα πέπραχα and πέπραγα ἐπράχ-
θην (πρᾱγ-).
22. σκοπέω σκέψομαι ἔσκεψάμην ἔσκεμμαι ἐσκέφθην
(σκεπ- σκοπ-).
23. τρέπω τρέψω ἔτρεψα τέτροφα τέτραμμαι ἐτρέφθην
(τρεπ- τροπ- τρᾱπ-).
24. τρέφω θρέψω ἔθρεψα τέτροφα τέθραμμαι ἐθρέφθην
and ἐτράφην (θρεφ- θροφ- θρᾱφ-).
25. φαίνω φανῶ ἔφηναι A. P. ἐφάνην (φᾱν-).
26. φημί φήσω and ἐρῶ (ἐρέω) εἶπον.
27. φυλάττω φυλάξω ἐφύλαξα πεφύλαχα πεφύλαγμαι
ἐφυλάχθην.
28. ἀφ-ικνέομαι ἀφ-ίξομαι ἀφ-ἱκόμεν ἀφ-ἵγμαι (ίκ-).
29. βούλομαι βουλήσομαι βεβούλημαι ἐβουλήθην.
30. γίγνομαι γενήσομαι ἐγενόμην γέγονα γεγέννημαι (γεν-
γον- γᾱ-).
31. δέομαι δεήσομαι ἐδεήθην.
32. δέχομαι δέξομαι ἐδεξάμην δέδεγμαι ἐδέχθην.
33. δια-λέγομαι δια-λέξομαι δι-είλεγμαι δι-ελέχθην.
34. φαίνομαι φανούμαι ἐφάνην (φᾱν-).

LXI. εἷς καὶ ἑξήκοντα. ξα΄

Τὸ Ἑξηκοστὸν Μάθημα καὶ Πρῶτον

Verbs of *Coming, Going* :ἀφ-ικνέομαι *arrive*. See Lesson LX.βαδίζω βαδιόυμαι ἐβάδισα *walk, go, come*. § 61 e.βαίνω βήσομαι *step, walk, go, come* (βα-, cf. βάσις).εἶμι *be going*. Used as the future of

ἔρχομαι, F. ἐλεύσομαι or (more commonly) εἶμι, ἦλθον,

Pf. ἐλήλυθα *come, go*.ἤκω ἤξω *I am come, have come*. With the force of a perfect.οἶχομαι οἰχήσομαι, Past Impf. ὤχόμην *I am gone, have gone*. With the force of a perfect.πορεύομαι πορεύσομαι ἐπορεύθην *proceed, go, march* (πόρος *way*).φοιτάω -ήσω *come (go) frequently, go to and fro, go to school, etc.*

ONOMATA TE KAI PHMATΑ

(α)

ἄχθομαι *be burdened, vexed, annoyed* (ἄχος (τό) *weight, burden*).πίπτω, F. πεσοῦμαι, A. ἔπεσον, Pf. πέπτωκα *fall* (πετ-). A. ἔπεσον πέσω πέσοιμι πέσε πεσεῖν πεσών.ἐμ-πίπτω, A. ἐν-έπεσον *fall in, fall upon, fall in with, occur to*.ὁμολογέω, -ήσω, ὠμολόγησα, -κα *agree with* (Dat.), *agree* (ὁμός).συν-ομολογέω *agree with*.

(β)

ἀτελής -ές *incomplete* (τέλος).γούν *at any rate* (γε + οὖν).

ἦα ἤα! bah! vah!

εὐνοῦχος (ὁ) *eunuch*.θυρωρός (ὁ) *doorkeeper*.μόγισ *with a struggle, hardly, reluctantly* (μόγος *toil*).πλήθος (τό) *throng, crowd*.πρόθυρον (τό) *vestibule*.

ΠΡΩΤΑΓΟΡΑΣ ΕΠΙΔΕΔΗΜΗΚΕΝ. Ι'

Ταῦτα εἰπόντες ἐπορευόμεθα. ἐπειδὴ δὲ ἐν τῷ προθύρῳ ἐγενόμεθα, ἐπι-στάντες περί τινος λόγου δι-ελεγόμεθα, ὃς ἡμῖν κατὰ τὴν ὁδὸν ἐν-έπεσεν. ἵνα οὖν μὴ ἀτελὴς γένοιτο, ἀλλὰ δια-περᾶνόμενοι οὕτως ἐσ-ίοιμεν, στάντες ἐν τῷ προθύρῳ δι-ελεγόμεθα, 190 ἕως συν-ωμολογήσαμεν ἀλλήλοις.

δοκεῖ οὖν μοι, ὁ θυρωρός, εὐνοῦχός τις, κατ-ήκουεν ἡμῶν. κινδυνεύει δὲ διὰ τὸ πλῆθος τῶν σοφιστῶν ἄχθεσθαι τοῖς φοιτῶσιν εἰς τὴν οἰκίαν. ἐπειδὴ γοῦν ἐκρούσαμεν τὴν θύραν, ἀν-οίξας καὶ ἰδὼν 195 ἡμᾶς, Ἔα, ἔφη, σοφισταί τινες· οὐ σχολὴ αὐτῷ. Καὶ ἅμα ἀμφοῖν τοῖν χεροῖν τὴν θύραν πάνυ προ-θύμως ὥς οἷός τ' ἦν ἐπ-ήραξεν. καὶ ἡμεῖς πάλιν ἐκρούομεν. καὶ ὅς, ἐγ-κεκλημένης τῆς θύρας, ἀπο-κρινόμενος εἶπεν, ὦ ἄνθρωποι, ἔφη, οὐκ ἀκηκόατε, 200 ὅτι οὐ σχολὴ αὐτῷ; Ἀλλ', ὠγαθέ, ἔφην ἐγώ, οὔτε παρὰ Καλλιᾶν ἤκομεν οὔτε σοφισταί ἐσμεν. ἀλλὰ θάρρει· Πρωταγόραν γάρ τοι δεόμενοι ἰδεῖν ἤλθο-μεν. εἰσ-άγγειλον οὖν. Μόγισ οὖν ποτέ ἡμῖν ὁ ἄνθρωπος ἀν-έωξε τὴν θύραν. 205

ΣΧΟΛΙΑ

189. δια-περᾶνόμενοι *having finished* (περαίνω *complete*).

193. κινδυνεύει *it is likely, probable*. κινδυνεύω is constantly employed in this sense, followed by an infinitive. In this idiom the idea of *danger* has wholly faded out.

197. ἀμφοῖν τοῖν χεροῖν *with both hands* (Dual Dat.). προθύμως, κτλ. *as vigorously as he could he slammed the door* (ἐπ-αράττω).

199. ἐγ-κεκλημένος -η -ον *closed* (κλείω).

204. μόγισ ποτέ *at last with reluctance*.

LXII. ἐξήκοντα δύο. ξβ'

Herewith Exercise 44.

(α)

εὐ-δοκιμέω, -ήσω *be of good repute, be famous* (δοκέω).πατέω, -ήσω *walk, tread on.* περιπατέω. *Cf. peripatetic.*κηλέω, -ήσω, -ησα, -ηκα, κекήλημαι, ἐκηλήθην *charm, bewitch.*

(β)

ἐκ μὲν τοῦ ἐπὶ θάτερα *on the one side.* ἐξῆς *in a row.*ὁμο-μήτριος -ον *born of the same mother, i.e. half-brother.*ἐπι-χώριος -ον *in (or of) a locality or country, native, local.* *Cf. epichoric* (χώρᾱ).ὀπισθεν *behind* (Gen.). *Cf. πρόσθεν.*Μενδαῖος *of Mende* (in Thrace).προ-στώων (τό) *portico, colonnade.*ξένος (ὁ) *stranger, foreigner, friend, guest-friend.*τέχνη (ἡ) *art, profession.* *Cf. ἐπὶ τέχνῃ* *for a profession.*

ΠΡΩΤΑΓΟΡΑΣ ΕΠΙΔΕΔΗΜΗΚΕΝ. ΙΑ'

ἐπειδὴ δὲ εἰς-ήλθομεν, κατ-ελάβομεν Πρωταγόρᾱν
 ἐν τῷ προστώῳ περιπατοῦντα, ἐξῆς δ' αὐτῷ συμ-
 περιεπάτουν ἐκ μὲν τοῦ ἐπὶ θάτερα Καλλιᾶς ὁ Ἰπ-
 πονίκου καὶ ὁ ἀδελφὸς αὐτοῦ ὁ ὁμομήτριος, Πάραλος
 210 ὁ Περικλέους, καὶ Χαρμίδης ὁ Γλαύκωνος, ἐκ δὲ τοῦ
 ἐπὶ θάτερα ὁ ἕτερος τῶν Περικλέους, Ξάνθιππος,
 καὶ Φιλιππίδης ὁ Φιλομήλου καὶ Ἀντίμοιρος ὁ
 Μενδαῖος, ὅσπερ εὐδοκιμεῖ μάλιστα τῶν Πρωταγό-
 ρου μαθητῶν καὶ ἐπὶ τέχνῃ μαυθάνει, ὡς σοφιστῆς
 215 ἐσόμενος. τούτων δὲ ὀπισθεν οἱ ἡκολούθουν ἐπ-
 ακοῦντες τῶν λεγομένων, τὸ μὲν πολὺ ξένοι
 ἐφαίνοντο, οὓς ἄγει ἐξ ἐκάστων τῶν πόλεων ὁ Πρω-
 ταγόρᾱς, δι' ὧν δι-εξ-έρχεται, κηλῶν τῇ φωνῇ ὥσπερ
 Ὀρφεύς, οἱ δὲ κατὰ τὴν φωνὴν ἔπονται κекηλημέ-
 220 νοι. ἦσαν δέ τινες καὶ τῶν ἐπιχωρίων ἐν τῷ χορῷ.

LXIII. ἐξήκοντα καὶ τρεῖς. ξγ'

Learn the conjugation of κάθ-ημαι *sit down, sit*, § 96.

Conditional Clauses, Indefinite Relative and Temporal Clauses, Temporal Clauses, §§ 165–170, especially § 169 b.

Verbs of *Sitting* :

ἦμαι *sit* (ήσ-). Poetic ; Attic prose uses the compound :
κάθ-ημαι ἐκαθήμην *sit down, sit*. No future or aorist.
§ 96.

ἵζω and ἵζομαι and ἔζομαι. Poetic ; Attic prose uses the compounds :

καθ-ίζω F. καθ-ιῶ A. ἐκάθισα *seat* (σιδ-, cf. Lat. *sido*).
καθ-ίζομαι Impf. ἐκαθιζόμεν F. καθ-ιζήσομαι *sit down, sit*.
καθ-έζομαι Impf. ἐκαθεζόμεν F. καθ-εδοῦμαι *sit down, sit* (σεδ-, cf. Lat. *sedeo*).

ONOMATA TE KAI PHMATA

(α)

εὐ-λαβέομαι, -ήσομαι *be cautious* *pleased, take pleasure* (ἡδύς)
(εὐλαβής). (σφηδ-, cf. Lat. *suavis*).
δι-έ-ειμι *expound, explain* (go *σχίζω*, F. *σχίσω* split (σχιδ-, cf.
through). Lat. *scindo*, schism). περι-σχί-
ζομαι *divide (and pass) around*.

(β)

βάθρον (τό) *bench*. κόσμος (ὁ) *order, ornament, uni-verse*. Cf. *cosmos*.
ἐμποδών *in the way* (of one's feet). μετέωρος -ον *raised from off the ground ; heavenly body*. Cf. *meteor*.
Cf. *impede*.
ἐνθεν καὶ ἔνθεν *on this side and on that*. πῶς *somehow*. Cf. *πῶς* ;
ἐπήκοος -ον *listening to* (ἐπ- φύσις (ἡ) *nature* (φύω *grow*). Cf.
ακούω). physics.
θρόνος (ὁ) *high-backed chair*. Cf. χορός (ὁ) *band, company, chorus*.
throne.

ΠΡΩΤΑΓΟΡΑΣ ΕΠΙΔΕΔΗΜΗΚΕΝ. ΙΒ'

τοῦτον τὸν χορὸν μάλιστα ἔγωγε ἰδὼν ἦσθην, ὥς
καλῶς εὐ-λαβοῦντο μηδέποτε ἐμποδὼν ἐν τῷ πρό-
σθεν εἶναι Πρωταγόρου, ἀλλ' ἐπειδὴ αὐτὸς ἀνα-
στρέφοι καὶ οἱ μετ' ἐκείνου, εἴ πως καὶ ἐν κόσμῳ
225 περι-εσχίζοντο οὗτοι οἱ ἐπήκοοι ἔνθεν καὶ ἔνθεν, καὶ
ἐν κύκλῳ περι-ιόντες ἀεὶ εἰς τὸ ὀπισθεν καθ-ίσταντο
κάλλιστα.

“τὸν δὲ μετ' εἰσ-ενόησα,” ἔφη Ὅμηρος, Ἰππιάων
τὸν Ἡλείων, καθ-ήμενον ἐν τῷ κατ-αντικρὺ προστώῳ
230 ἐν θρόνῳ. περὶ αὐτὸν δ' ἐκάθηντο ἐπὶ βάθρων
Ἐρυξίμαχος τε ὁ Ἀκουμενοῦ καὶ Φαῖδρος ὁ Μυρρι-
νούσιος καὶ Ἄνδρων ὁ Ἀνδροτίωνος καὶ τῶν ξένων
πολιταί τε αὐτοῦ καὶ ἄλλοι τινές. ἐφαίνοντο δὲ
περὶ φύσεώς τε καὶ τῶν μετεώρων ἀστρονομικά
235 τινα δι-ερωτᾶν τὸν Ἰππιάων. ὁ δ' ἐν θρόνῳ καθ-ήμε-
νος ἐκάστοις αὐτῶν δι-έκρινε καὶ δι-εξ-ῆει τὰ ἐρω-
τώμενα.

ΣΧΟΛΙΑ

226. καθ-ίσταντο *they took (their) positions.*

228. “*After this one I perceived.*” Plato is playfully quoting Homer, from the passage (Odyssey XI, 601) which describes Odysseus' visit to the underworld. Odysseus sees Sisyphus, Tantalus, Heracles, etc.

228. Hippias of Elis was one of the more prominent of the sophists.

231. Μυρρινούσιος *of the deme of Μυρρινούς.*

LXIV. ἐξήκοντα τέταρες. ξδ'

The Third Declension Adjectives: ἀληθής, εὐδαίμων,
§ 42. The Verb κείμαι, § 97. Χράομαι *serve oneself with,*

use, with the Dative, § 121. The Dative Case, §§ 111, 120-122.

ONOMATA TE KAI PHMATΑ

(α)

καλύπτω, -ψω, -ψα, κεκάλυμμαι, ἐκαλύφθην cover (καλυβ-); rare in prose except in compounds, as ἐγ-καλύπτω *ωταρ υρ in (έν)*.

χράομαι, χρήσομαι *serve oneself with, use (Dat.)*. Cf. χρή.

(β)

ἀ-σαφής -ές *not clear (σαφής)*.
βαρύτης (ή) -τητος *heaviness*.
βόμβος (ό) *a ringing, humming*.
ἔξωθεν *from without (έξω)*.
ιδέα (ή) *appearance*. Cf. idea.
κατά-λυσις (ή) *dissolving; lodging*.
κλίνη (ή) *couch, bed*.
κώδιον (τό) *a fleece (used as bedding)*.

μειράκιον (τό) *lud.*
οἶκημα (τό) *room, chamber*.
πλησίον *near*.
πρὸ τοῦ = *πρὸ τούτου τοῦ χρόνου*.
στρώμα (τό) *mattress, bed-spread*.
ταμείον (τό) *store-room*.

ΠΡΩΤΑΓΟΡΑΣ ΕΠΙΔΕΔΗΜΗΚΕΝ. ΙΓ'

καὶ μὲν δὴ “καὶ Τάνταλόν γε εἰς-εἶδον.” ἐπεδήμει γὰρ ἄρα καὶ Πρόδικος ὁ Κεῖος. ἦν δὲ ἐν οἰκήματί τινι ᾧ πρὸ τοῦ μὲν ὡς ταμείῳ ἐχρήτο ὁ 240 Ἰππώνικος, νῦν δὲ ὑπὸ τοῦ πλήθους τῶν κατα-λύντων ὁ Καλλιᾶς καὶ τοῦτο ἐκ-κενώσας ξένοις κατά-λυσιν πεποίηκεν. ὁ μὲν οὖν Πρόδικος ἔτι κατ-έκειτο, ἐγ-κεκαλυμμένος ἐν κωδίοις τισὶ καὶ στρώμασι καὶ μάλα πολλοῖς, ὡς ἐφαίνετο. παρ-εκάθηντο δὲ αὐτῷ 245 ἐπὶ ταῖς πλησίον κλίναις Πausανιᾶς τε καὶ μετὰ Πausανίου νέον τι ἔτι μειράκιον, ὡς μὲν ἐγῶμαι, καλόν τε ἀγαθὸν τὴν φύσιν, τὴν δ' οὖν ιδέαὺν πάννυ καλός. ἔδοξα ἀκούσαι ὄνομα αὐτῷ εἶναι Ἀγαθῶνα.

250 *περὶ δὲ ὧν δι-ελέγοντο οὐκ ἐδυνάμην ἔγωγε μαθεῖν ἔξωθεν, καίπερ λίπαρῶς ἔχων ἀκούειν τοῦ Προδίκου — πάσ-σοφος γάρ μοι δοκεῖ ἀνὴρ εἶναι καὶ θεῖος — ἀλλὰ διὰ τὴν βαρύτητα τῆς φωνῆς βόμβος τις ἐν τῷ οἰκήματι γιγνόμενος ἀσαφῇ ἐποίει τὰ λεγόμενα.*

ΣΧΟΛΙΑ

239. Prodicus of Ceos was another of the more famous sophists.

242. *ἐκ-κενώσας* *having emptied* (κενῶ).

247. *ὡς ἐγώ μαι* = *ὡς ἐγὼ οἶμαι*.

248. *δ' οὖν* = *γούν* *at any rate*. *ἔδοξα ἀκούσαι* *I thought I heard*.

249. Agathon was a tragic poet.

251. *καίπερ λίπαρῶς ἔχων* *although eager*.

LXV. ἑξήκοντα καὶ πέντε. ξέ'

Verbs of *Seeing*:

βλέπω βλέπομαι ἔβλεψα *have sight, look* (βλεφ-; cf. τὰ βλέφαρα *the eyelids*). Cf. ἀπο-βλέψας, p. 70.

θεάομαι θεάσομαι ἑθεῶσάμην *watch, view*. Cf. θέατρον (τό) theatre. θεωρίᾱ (ῆ) *a viewing, theory*.

ὁράω *see* (ὄρα-ὄπ-φιδ-). See Lesson LX.

σκοπέω *examine* (σκεπ-σκοπ-). See Lesson LX. Cf. σκεπτικός *thoughtful, sceptic*.

ONOMATA TE KAI PHMATA

(α)

δια-τρίβω, -ψω, -ψα *rub away, spend time, delay*.

(β)

ἐλ-λόγιμος -ον *famous* (ἐν, λόγος).

ἐν-ἀμιλλος -ον *engaged in equal contest with, a match for* (ἀμιλλα).

ἡλικιώτης (ὁ) *an equal in age* (ἡλικιᾱ), *comrade*.

σμίκρᾱ ἄττα *a little, a short time*. § 113 e.

ἐνεκα *on account of* (Gen.). οὐ

ἐνεκα *on what account*.

ΠΡΩΤΑΓΟΡΑΣ ΕΠΙΔΕΔΗΜΗΚΕΝ. ΙΔ'

Ἡμεῖς οὖν ὥς εἰσ-ήλθομεν, ἔτι σμίκρ' ἅττα δια- 255
 τρίψαντες καὶ ταῦτα δια-θεᾷσάμενοι προσ-ῆμιν πρὸς
 τὸν Πρωταγόρᾱν, καὶ ἐγὼ εἶπον ὦ Πρωταγόρᾱ,
 πρὸς σέ τοι ἦλθομεν ἐγὼ τε καὶ Ἴπποκράτης οὗτος.
 Πότερον, ἔφη, μόνῳ βουλόμενοι δια-λεχθῆναί μοι ἢ
 καὶ μετὰ τῶν ἄλλων; Ἡμῖν μὲν, ἦν δ' ἐγώ, οὐδέν 260
 δια-φέρει· ἀκούσᾱς δὲ οὗ ἔνεκα ἦλθομεν αὐτὸς σκέ-
 ψαι. Τί οὖν δὴ ἐστίν, ἔφη, οὗ ἔνεκα ἦκετε; Ἴππο-
 κράτης ὅδε, ἦν δ' ἐγώ, τῶν μὲν ἐπιχωρίων ἐστίν,
 Ἀπολλοδώρου υἱός, οἰκίᾳς μεγάλης τε καὶ εὐδαί-
 μονος· αὐτὸς δὲ τὴν φύσιν δοκεῖ ἐν-άμιλλος εἶναι 265
 τοῖς ἡλικιώταις. ἐπι-θῦμειν δέ μοι ἐλ-λόγιμος γενέ-
 σθαι ἐν τῇ πόλει. τοῦτο δὲ οἶεταί οἱ μάλιστα ἂν
 γενέσθαι, εἰ σοὶ συγ-γένοιτο. ταῦτ' οὖν ἤδη σὺ
 σκόπει, πότερον περὶ αὐτῶν μόνος οἶε δεῖν δια-
 λέγεσθαι πρὸς μόνους ἢ μετ' ἄλλων. 270

ΣΧΟΛΙΑ

267. *oi to him(self).* § 21 b. *ἀν γενέσθαι*, § 179, I b.

270. *πρὸς μόνους i.e. privately.*

LXVI. ἐξήκοντα ἔξ. ἕς'

The Verb: The Second Aorist:

a) Thematic second aorists: review Lesson LIII.

b) Non-thematic second aorists: learn the conjugation of ἔστην, ἀπ-έδρᾱν, ἔγνων, ἔδυν, § 86, and see §§ 55, 63.

The Aorist in Eager Questions, § 136.

ONOMATA TE KAI PHMATA

(α)

σκευάζω, σκευάσω, ἐσκεύασα *prepare, make ready* (food, etc.), *dress, etc.* (σκεῦος (τό) *vessel, implement*). κατα-σκευάζω, -σω, -σα *prepare, make ready* (what one

has). παρα-σκευάζω, -σω, -σα *procure and prepare, prepare.* ὑπ-οπτεύω, -εύσω, ὑπ-ώπτεισα *suspect* (ὑπό *under*, ὀπ-).

(β)

ἄσμενος -η -ον *glad(ly).*

ἐναντίον *in the presence of* (Gen.).

ἐραστής (ὁ) *lover, admirer* (ἐράω).

ἡδύς ἡδίων ἡδιστος *pleasant.* Cf.

ἡδομαι (σφηδ-), *suāvis.*

συνέδριον (τό) *a sitting together in council, council* (σύν, σεδ-, § 19 a).

ΠΡΩΤΑΓΟΡΑΣ ΕΠΙΔΕΔΗΜΗΚΕΝ. ΙΕ'

Ὅρθως, ἔφη, προ-μηθεῖ, ὦ Σώκρατες, ὑπὲρ ἐμοῦ.
 . . . πολὺ δέ μοι ἡδιστόν ἐστιν, εἴ τι βούλεσθε
 περὶ τούτων ἀπάντων ἐναντίον τῶν ἔνδον ὄντων τὸν
 λόγον ποιεῖσθαι. καὶ ἐγώ — ὑπ-ώπτεισα γὰρ βού-
 275 λεσθαι αὐτὸν τῷ τε Προδίκῳ καὶ τῷ Ἰππία ἐν-
 δεῖξασθαι καὶ καλλωπίσασθαι, ὅτι ἐρασταὶ αὐτοῦ
 ἀφ-ιγμένοι εἴμεν — Τί οὖν, ἔφην ἐγώ, οὐ καὶ
 Πρόδικον καὶ Ἰππίαν ἐκαλέσαμεν καὶ τοὺς μετ'
 αὐτῶν, ἵνα ἐ-πακούσωσιν ἡμῶν ; Πάνυ μὲν οὖν, ἔφη
 280 ὁ Πρωταγόρας. Βούλεσθε οὖν, ὁ Καλλιᾶς ἔφη,
 συν-έδριον κατα-σκευάσωμεν, ἵνα καθ-ιζόμενοι δια-
 λέγησθε ; Ἐδόκει χρῆναι. ἄσμενοι δὲ πάντες
 ἡμεῖς. ὥς ἀκουσόμενοι ἀνδρῶν σοφῶν, καὶ αὐτοὶ
 ἀντι-λαβόμενοι τῶν βάθρων καὶ τῶν κλινῶν κατ-
 285 εσκευάζομεν παρὰ τῷ Ἰππία. ἐν δὲ τούτῳ Καλλιᾶς

τε καὶ Ἀλκιβιάδης ἦκον ἄγοντες τὸν Πρόδικον,
ἀνα-στήσαντες ἐκ τῆς κλίνης, καὶ τοὺς μετὰ τοῦ
Προδίκου.

ΣΧΟΛΙΑ

271. *προ-μηθέομαι* *be provident* (*προ-μηθής*), *cautious, careful*.

275-276 *ἐν-δείξασθαι καὶ καλλωπίσασθαι* *to show himself off and make a display*.

282. *έδόκει* *χρῆναι*. *χρῆναι*, infinitive of *χρή*.

283. *ἡμεῖς καὶ αὐτοί*, *i.e.* without waiting for the servants to arrange the seats.

284. *ἀντι-λαβόμενοι* *laying hold of* (Gen. § 115 c).

287. *ἀνα-στήσαντες* *having made (him) get up*.

ΠΡΟΣΘΗΚΗ

ΠΡΩΤΑΓΟΡΑΣ ΕΠΙΔΕΔΗΜΗΚΕΝ. Ις'

ἐπεὶ δὲ πάντες συν-εκαθεζόμεθα, ὁ Πρωταγόρας,
Νῦν δὴ ἄν, ἔφη, λέγοις, ὦ Σώκρατες, ἐπειδὴ καὶ οἶδε 290
πάρ-εισι, περὶ ὧν ὀλίγον πρότερον μνείαν ἐποιού
πρὸς ἐμὲ ὑπὲρ τοῦ νεανίσκου. Καὶ ἐγὼ εἶπον ὅτι
Ἡ αὐτὴ μοι ἀρχὴ ἐστίν, ὦ Πρωταγόρα, ἥ περ ἄρτι,
περὶ ὧν ἀφ-ικόμην. Ἴπποκράτης γὰρ ὅδε τυγχάνει
ἐν ἐπι-θῦμία ὧν τῆς σῆς συν-ουσίᾳς. ὅ τι οὖν αὐτῷ 295
ἀπο-βήσεται, ἔάν σοι συν-ῇ, ἡδέως ἄν φησι πυθέ-
σθαι. τοσοῦτος ὁ γε ἡμέτερος λόγος.

ὑπο-λαβὼν οὖν ὁ Πρωταγόρας εἶπεν· ὦ νεανίσκε,
ἔσται τοίνυν σοι, ἔάν ἐμοὶ συν-ῇς, ἢ ἂν ἡμέρα ἐμοὶ
συγγένῃ, ἀ-ιέναι οἴκαδε βελτίονι γεγονότι, καὶ τῇ 300
ὑστεραία ταῦτα ταῦτα, καὶ ἐκάστης ἡμέρᾳς αἰεὶ ἐπὶ
τὸ βέλτιον ἐπι-διδόναι.

ΣΧΟΛΙΑ

291. *μυελῶν ποιέσθαι* to make mention.
 295. *ὃ τι ἀπο-βήσεται* what(ever) will result (ἀπο-βαίνω *step off, issue*).
 296. *ἡδέως ἄν φησι πυθέσθαι* he says he would gladly learn. *πυθέσθαι* ἄν represents *πυθοίμην ἄν*. § 179, I b.
 298. *ὑπο-λαβὼν* = ἀπο-κρινάμενος.
 299. *ἥ . . . ἡμέρᾳ* on which(ever) day.
 300. *τῇ ὑστεραίᾳ* on the next day. § 122 a. *γεγονότι* having become.
 301. *ἐπὶ τὸ βέλτιον ἐπι-διδόναι* (to advance to the better) to make progress.

LXVII. ἐπταὶ καὶ ἐξήκοντα. ξξ'

Review the declensions of (a) τίς; τις, § 27; (b) βελτίων, § 48; (c) thematic active participles, § 50 A-B.

ONOMATA TE KAI PHMATA

(α)

- | | |
|--|---|
| <p>γινώσκω, γινώσμαι, Α. <i>ἔγνων</i>, Πf. <i>ἔγνωνκα</i> recognize, come to know (γνω- γνο-, cf. Lat. (g)nosco, know).
 διδάσκω, διδάξω, ἐδίδαξα, ἐδιδάχθην teach (δίδαχ-) Cf didactic.
 ἐπι-δώσει he will advance, make progress. Infinit. <i>ἐπι-δώσειν</i>.</p> | <p>λωβάομαι, -ήσομαι outrage, maltreat. Cf. <i>λώβῃ</i> (ῆ) outrage.
 μετα-βάλλω, -βαλῶ, μετ-έβαλον <i>thrive differently, change</i>.
 πάσχω, πείσομαι, ἔπαθον, πέπονθα suffer (πενθ- πονθ- πᾶθ-, cf. pathology. <i>πάσχω</i> is for παθ-σκω, πείσδμαι for πενθ-σομαι).</p> |
|--|---|

(β)

- | | |
|--|---|
| <p>αὔλησις (ῆ) flute playing.
 αὐλός (ὀ) flute.
 αὐτίκα immediately.
 γραφικός -ή -ον of drawing, writing, painting.
 ἡ γραφικὴ (τέχνη) the art of painting. Cf. graphic.</p> | <p>εἰκός (ἐστι) it is likely, natural.
 θαυμαστός -ή -ον wonderful, strange.
 καίπερ although (followed by participle).
 τηλικούτος of such an age, so old.
 ὥσπερ ἂν εἰ just as if. . .</p> |
|--|---|

ΠΡΩΤΑΓΟΡΑΣ ΕΠΙΔΕΔΗΜΗΚΕΝ. ΙΖ'

καὶ ἐγὼ ἀκούσᾱς εἶπον, ὦ Πρωταγόρᾱ, τοῦτο μὲν οὐδὲν θανμαστὸν λέγεις, ἀλλ' εἰκός, ἐπεὶ καὶ σύ, καίπερ τηλικούτος ὢν καὶ οὕτω σοφός, εἴ τίς σε 305 διδάξειεν ὃ μὴ τυγχάνεις ἐπιστάμενος, βελτίων ἂν γένοιο. ἀλλὰ μὴ οὕτως, ἀλλ' ὥσπερ ἂν εἰ αὐτίκα μεταβαλὼν τὴν ἐπιθυμίαν Ἰπποκράτης ὅδε ἐπιθυμήσειε τῆς συνουσίας τούτου τοῦ νεανίσκου τοῦ νῦν νεωστὶ ἐπιδημοῦντος, Ζευξίππου τοῦ Ἡρακλεώ- 310 του, καὶ ἀφ' ἰκόμενος παρ' αὐτόν, ὥσπερ παρὰ σέ νῦν, ἀκούσειεν αὐτοῦ ταῦτα ταῦτα. ἃ περ σοῦ, ὅτι ἐκάστης ἡμέρᾱς συνὼν αὐτῷ βελτίων ἔσται καὶ ἐπιδώσει, εἰ αὐτὸν ἐπ' ἀνέροιτο, τί δὴ φῆς με βελτίω ἔσεσθαι καὶ εἰς τί ἐπιδώσειν; εἶποι ἂν 315 αὐτῷ ὁ Ζευξίππος, ὅτι πρὸς γραφικὴν. καὶ εἰ Ὀρθαγόρᾱ τῷ Ἡθαίῳ συγγενόμενος, ἀκούσᾱς ἐκείνου ταῦτα ταῦτα, ἃ περ σοῦ, ἐπ' ἀνέροιτο αὐτὸν εἰς τί βελτίων καθ' ἡμέραν ἔσται συγγιγνόμενος ἐκείνῳ, εἶποι ἂν, ὅτι εἰς αὐλησιν. οὕτω δὲ καὶ σὺ εἰπέ τῷ 320 νεανίσκῳ καὶ ἐμοὶ ὑπὲρ τούτου ἐρωτῶντι, Ἰπποκράτης ὅδε Πρωταγόρᾱ συγγενόμενος, ἥ ἂν αὐτῷ ἡμέρα συγγένηται, βελτίων ἅπ' εἰσι γενόμενος καὶ τῶν ἄλλων ἡμερῶν ἐκάστης οὕτως ἐπιδώσει — εἰς τί, ὦ Πρωταγόρᾱ, καὶ περὶ τοῦ; 325

ΣΧΟΛΙΑ

304. ἐπεὶ καὶ (καὶ ἂν) σύ since even you would . . . The ἂν is repeated in 306: γένοιο ἂν.

310. Zeuxippus of Heraclea was a painter.

312. ταῦτα ταῦτα = τὰ αὐτὰ ταῦτα.

314. ἐπ-αν-έρωτο (ἐπ-αν-ερωτάω ask again).

315. εἰς τί; in what?

316. Orthagoras of Thebes was a music teacher, his specialty being flute-playing.

319. καθ' ἡμέραν day by day.

ΠΡΟΣΘΗΚΗ

ΠΡΩΤΑΓΟΡΑΣ ΕΠΙΔΕΔΗΜΗΚΕΝ. ΙΗ'

καὶ ὁ Πρωταγόρας ἐμοῦ ταῦτ' ἀκούσας, Σύ τε
καλῶς ἐρωτᾷς, ἔφη, ὦ Σώκρατες, καὶ ἐγὼ τοῖς καλῶς
ἐρωτῶσι χαίρω ἀπο-κρινόμενος. Ἴπποκράτης γὰρ
παρ' ἐμέ ἀφ-ικόμενος οὐ πείσεται, ἃ περ ἂν ἔπαθεν
330 ἄλλω τῷ συγ-γενόμενος τῶν σοφιστῶν. οἱ μὲν γὰρ
ἄλλοι λωβῶνται τοὺς νέους. τὰς γὰρ τέχνας αὐτοὺς
πεφευγότας ἄκοντας πάλιν αὖ ἄγοντες ἐμ-βάλλουσιν
εἰς τέχνας, λογισμούς τε καὶ ἀστρονομίαν καὶ γεω-
μετρίαν καὶ μουσικὴν διδάσκοντες — καὶ ἅμα εἰς
335 τὸν Ἰππίαν ἀπ-έβλεψε — παρὰ δ' ἐμέ ἀφ-ικόμενος
μαθήσεται οὐ περὶ ἄλλου τοῦ ἢ περὶ οὗ ἦκει. τὸ δὲ
μάθημά ἐστιν εὐ-βουλίᾳ περὶ τε τῶν οἰκείων, ὅπως
ἂν ἄριστα τὴν αὐτοῦ οἰκίαν δι-οικοῖ, καὶ περὶ τῶν
τῆς πόλεως, ὅπως τὰ τῆς πόλεως δυνατώτατος ἂν
340 εἴη καὶ πράττειν καὶ λέγειν.

Ἄρα, ἔφην ἐγώ, ἔπομαί σου τῷ λόγῳ; δοκεῖς γάρ
μοι λέγειν τὴν πολιτικὴν τέχνην καὶ ὑπ-ισχνεῖσθαι
ποιεῖν ἄνδρας ἀγαθοὺς πολίτας. Αὐτὸ μὲν οὖν
τοῦτό ἐστιν, ἔφη, ὦ Σώκρατες, τὸ ἐπ-άγγελμα, ὃ
345 ἐπ-αγγέλλομαι.

ΣΧΟΛΙΑ

331. τὰς τέχνας *the arts*, i.e. the special studies which had been recently added to the curriculum in Athenian schools, such as arithmetic (λογισμοί *calculations*), geometry, astronomy, etc. Translate: *they lead back again against-their-will* (ἀκοντας) *those who have fled* (πεφευγόντας) *from the technical subjects and, etc.*

335. Ἰππῖαν. Compare II. 234 ff.

337. εὐ-βουλίᾳ (ἡ) *wise counsel, prudence*. *ὅπως ἂν δρῶντα . . . δι-οικοῖ* *how they might best administer, how best to administer*. δι-οικοῖ = δι-οικολή (δι-οικέω).

342. ὑπο-σχέσθαι, F. ὑπο-σχέσσομαι *hold oneself under (an obligation), promise*.

345. ἐπαγγέλλομαι *announce, advertise, promise*

Herewith ends this selection from the *Protagoras*, of which dialogue it constitutes the dramatic introduction. The conversation develops into a discussion of the nature of virtue.

LXVIII. δυοῖν δέοντες ἐβδομήκοντα. ξή'

Review: The conjugation of οἶδα, § 95; the declensions of the active participles, especially of the perfect active participle, § 50 C (εἰδώς *knowing*). Like εἰδώς decline δεδιώς *fearing*, πεφευγώς *having fled*, πεποιηκώς *having made*.

The Infinitive as a Noun, § 172, II a; Infinitive with Verbs of *Thinking*, § 179, I a; Τυγχάνω with a Participle, § 176 c.

Herewith Exercise 45.

Verbs of *Fearing*:

δέδοικα *I fear* (perfect used as a present. Cf. οἶδα).

δέδοικα is not common in Attic prose, except in the singular of the indicative; more common is

δέδια *I fear* (second perfect as present). The most frequently occurring forms are :

δέδια, δέδιας, δέδιε, δέδιμεν, δέδιτε, δεδιᾶσι, infinitive **δεδιέναι**, participle **δεδιώς**.

φοβέω, -ήσω, -ησα, ἐφοβήθην *put to flight, terrify*.

φοβέομαι, -ήσομαι, ἐφοβήθην *flee in fear, be afraid, fear*.

Cf. φόβος (ὁ) flight, fear. Cf. hydrophobia.

TO ΘΑΝΑΤΟΝ ΔΕΔΙΕΝΑΙ

When on trial before a court of his fellow-citizens on the twofold charge of not believing in the Gods in whom the Athenians believed, and of corrupting the young men, Socrates, holding the conviction that he was called of God to devote his life to the pursuit of philosophy, and to subject both himself and others to a searching examination (*φιλοσοφούντά με δεῖ ζῆν καὶ ἐξετάζοντα ἑμαυτὸν καὶ τοὺς ἄλλους*) summarily rejects the suggestion that by renouncing this mode of life he might escape condemnation. This, he says, would be conclusive proof that—

οὐ νομίζω θεοὺς εἶναι, ἀπειθῶν τῇ μαντείᾳ καὶ
δεδιώς θάνατον καὶ οἰόμενος σοφὸς εἶναι οὐκ ὦν.

τὸ γάρ τοι θάνατον δεδιέναι, ὦ ἄνδρες, οὐδὲν
ἄλλο ἐστὶν ἢ δοκεῖν σοφὸν εἶναι, μὴ ὄντα · δοκεῖν
5 γὰρ εἰδέναί ἐστιν ἃ οὐκ οἶδεν. οἶδε μὲν γὰρ οὐδεὶς
τὸν θάνατον, οὐδ' εἰ τυγχάνει τῷ ἀνθρώπῳ πάντων
μέγιστον ὄν τῶν ἀγαθῶν · δεδιᾶσι δ' ὥς εἰ εἰδότες
ὅτι μέγιστον τῶν κακῶν ἐστί. καὶ τοῦτο πῶς οὐκ
ἀμαθιᾷ ἐστὶν αὕτη ἢ τοῦ οἶεσθαι εἰδέναί ἃ οὐκ
10 οἶδεν;

ἐγὼ δ', ὦ ἄνδρες, τούτῳ καὶ ἐνταῦθα ἴσως
διαφέρω τῶν πολλῶν ἀνθρώπων, καὶ εἰ δὴ τῷ σοφώ-
τερός του φαίην εἶναι, τούτῳ ἅν, ὅτι οὐκ εἰδὼς
ικανῶς περὶ τῶν ἐν ᾿Αιδου οὕτω καὶ οἶομαι οὐκ

εἰδέναι. τὸ δὲ ἀδικεῖν καὶ ἀπειθεῖν τῷ βελτίονι, 15
καὶ θεῷ καὶ ἀνθρώπῳ, ὅτι κακὸν καὶ αἰσχρὸν ἐστὶν
οἶδα. πρὸ οὖν τῶν κακῶν ὧν οἶδα ὅτι κακά ἐστιν,
ἂ μὴ οἶδα εἰ ἀγαθὰ ὄντα τυγχάνει οὐδέποτε φοβή-
σομαι οὐδὲ φεύξομαι.

— Πλάτων ἐν τῇ Σωκράτους Ἀπολογίᾳ, 29 A-B.

ΣΧΟΛΙΑ

1. ἀπειθῶν τῇ ματιείᾳ because I disobey the oracle.
3. τὸ θάνατον δεδιέναι the fear of death.
4. δοκεῖν. Observe the order of emphasis.
9. αὐτῇ ἢ τοῦ, κτλ. this ignorance of thinking, etc.
11. τούτῳ καὶ ἐνταῦθα in this (point) also here (= again).
12. τῷ . . . του, in any respect . . . than any one.
14. τῶν ἐν ᾧ Αἰδου the (conditions) in (the house) of Hades. "Αἰδης the Unseen (one) (α + ἰδ-). See § 4 b (end).
16. καὶ θεῷ καὶ ἀνθρώπῳ whether God or man.
17. πρὸ τῶν κακῶν ὧν (= δ) οἶδα in preference to the evils which I know. See § 102.

LXIX. ἐνὸς δέοντες ἐβδομήκοντα. ξθ'

μεταβολὴ πάντων γλυκύ. — Παροιμιᾷ Ἑλληνική.

The First-Third-Declension Adjectives, §§ 43, 45.

ONOMATA TE KAI PHMATA

(α)

καθ-εύδω, καθ-ευδήσω lie down to sleep, sleep.

(β)

- | | |
|---|--|
| αἴσθησις (ἡ) perception. Cf. aes-
thetic (αἰσθάνομαι). | μετ-οίκησις (ἡ) change of resi-
dence. |
| ἐνθένδε from this place. | ὄναρ (τό) dream. |
| θάτερον = τὸ ἔτερον the one (of two). | πολύς πλείων πλείστος much, more,
most. Cf. polygamy. |
| θαυμάσιος -ία -ον wondrous. | τόπος (ὁ) place. Cf. topography. |
| μετα-βολή (ἡ) change (μετα-βάλλω) | |

Ο ΘΑΝΑΤΟΣ

Later in the course of his speech before the court Socrates remarks :

δυοῖν τοι θάτερόν ἐστι τὸ τεθνάναι · ἡ γὰρ οἷον
μηδὲν εἶναι μηδ' αἰσθησιν μηδεμίαν μηδενὸς ἔχειν
τὸν τεθνεῶτα, ἡ κατὰ τὰ λεγόμενα μεταβολή τις
τυγχάνει οὔσα καὶ μετοίκησις τῇ ψυχῇ τοῦ τόπου
5 τοῦ ἐνθένδε εἰς ἄλλον τόπον. καὶ εἴτε μηδεμία
αἰσθησίς ἐστιν, ἀλλ' οἷον ὕπνος ἐπειδάν τις καθ-
εύδων μηδ' ὄναρ μηδὲν ὄρα, θαυμάσιον κέρδος ἂν
εἴη ὁ θάνατος. καὶ γὰρ οὐδὲν πλείων ὁ πᾶς χρόνος
φαίνεται οὕτω δὴ εἶναι ἡ μία νύξ.

ΣΧΟΛΙΑ

1. τὸ τεθνάναι *death*. οἷον μηδὲν εἶναι, κτλ. *it is such (a condition) as to be nothing and to have no perception of anything.* § 180 a.

3. τὸν τεθνεῶτα *the one who is dead*. κατὰ τὰ λεγόμενα *according to, etc., as people say.*

ΠΡΟΣΘΗΚΗ

1. Τίς οἶδεν εἰ τὸ ζῆν μὲν ἐστι κατθανεῖν,
τὸ κατθανεῖν δὲ ζῆν κάτω νομίζεται ;
— Εὐριπίδης, Ἀπόσπασμα, 638, N².
2. Τίς δ' οἶδεν εἰ ζῆν τοῦθ' ὃ κέκληται θανεῖν,
τὸ ζῆν δὲ θνήσκειν ἐστί ; δῆλα δ' ὥς βροτῶν
νοσοῦσιν οἱ βλέποντες, οἱ δ' ὀλωλότες
οὐδὲν νοσοῦσιν οὐδὲ κέκτηνται κακά.
— Τοῦ αὐτοῦ, Ἀπ. 833, N².
3. Τίς οἶδεν εἰ τὸ ζῆν μὲν ἐστι κατθανεῖν,
τὸ πνεῖν δὲ δειπνεῖν, τὸ δὲ καθ-εύδειν κώδιον ;
— Ἀριστοφάνης, Βάτραχοι, 1477-8.

4. Μόνος θεῶν τοι Θάνατος οὐ δώρων ἐράῃ,
οὐδ' ἄν τι θύων οὐδ' ἐπι-σπένδων ἄνοις,
οὐδ' ἔστι βωμὸς οὐδὲ παιωνίζεται.
— Αἰσχύλος, Ἀπ. 161, N².
5. Γῆς ἐπ-έβην γυμνός, γυμνός θ' ὑπὸ γαῖαν ἄπ-ειμι,
καὶ τί μάτην μοχθῶ, γυμνὸν ὄρων τὸ τέλος;
— Ἀνθολογία, X, 58.
6. Θνητὰ τὰ τῶν θνητῶν, καὶ πάντα παρ-έρχεται ἡμᾶς.
ἦν δὲ μή, ἀλλ' ἡμεῖς αὐτὰ παρ-ερχόμεθα.
— Τῆς αὐτῆς, X, 31.
7. Οὐκ ἤμην, γενόμεν· ἤμην, οὐκ εἰμί· τοσαῦτα·
εἰ δέ τις ἄλλ' ἐρέει, ψεύσεται· οὐκ ἔσομαι.
— Τῆς αὐτῆς.

ΣΧΟΛΙΑ

1. καταθεῖν = κατα-θανεῖν.
2. κέκληται (καλέω). δῆλα δ' ὡς it is clear that.
οἱ ὀλωλότες the dead (ὀλωλα I am lost. Prose: ἀπ-ὀλωλα).
κέκτηνται they have (κτάομαι). § 137.
3. This is a parody of the first quotation above: "*breathing 's break-fast and lying down is eider-down.*"
4. ἄνοις ἄν = ἀνόους ἄν you could accomplish.
5. ὑπὸ γαῖαν = ὑπὸ γῆν beneath the earth.
7. ἤμην a late form for ἦν I was. ἐρέει = ἐρεῖ.

LXX. ἐβδομήκοντα. ο'

Τὸ Ἑβδομηκοστὸν Μᾶθημα

Ἀστέρας εἰς-αθρεῖς, Ἀστὴρ ἐμός· εἶθε γενοίμην
οὐρανός, ὥς πολλοῖς ὄμμασιν εἰς σὲ βλέπω.

— Ἐκ τῆς Ἀνθολογίας, VII, 669.

Gazing at stars, O Star?

Star of my soul! Ah me!

*That I were heaven, to gaze with all
Those myriad eyes on thee!*

— Translation by Dr. Walter Headlam.

Review : The Third Declension — nouns and adjectives,
§§ 30–38, 44.

Modes of Expressing *Wish* :

a) With *Optative*, § 162.

b) With *Past Indicative*, § 153.

ONOMATA TE KAI PHMATA

(α)

ἀθρέω, -ήσω gaze at, look earnestly
at (εἰς-αθρέω).

γαμέω, F. γαμῶ (γαμέω), ἔγημα,
γεγάμηκα marry (γάμος).

δέω, δήσω, ἔδησα, δέδεκα bind. Cf.
δέω, δεήσω need.

θιγγάνω, A. ἔθιγον touch (poetic).

καίω (or κάω), καύσω, ἔκαυσα kin-
dle, burn (καυ-. caustic).

πυνθάνομαι, πεύσομαι, ἐπυνθόμην,
πέπυσμαι learn by inquiry, in-
quire (πυνθ- πυνθ-).

(β)

ἀστήρ (ὅ), -ήρος star. Cf. aster.

δωδεκετής twelve years old.

εἶθε = εἰ γάρ O that!

ἐλπὶς (ῆ), -ίδος hope (ἐλπίζω).

ἤδη now at length, already.

ἕξος (ὅ) mistletoe, bird-time (pre-
pared from the mistletoe berry).

κέρας (τό), -άτος horn.

κῶνωψ (ὅ), -ωπος gnat, mosquito.

ὄμμα (τό) -ατος eye (poetic) (ὀπ-).

πάρος formerly (poetic).

ταῦρος (ὅ) bull. Cf. Minotaur.

φίλημα (τό), -ατος a kiss.

I. Ἴξον ἔχεις τὸ φίλημα, τὰ δ' ὄμματα, Τιμάριον,
πῦρ ·

ἦν ἐσ-ίδης, καίεις · ἦν δὲ θίγης, δέδεκας.

— Τοῦ Μελεάγρου.

Thine eyes are fire, Timarion,

Thy kiss a limed lure;

Thou kindest whom thou look'st upon,

Whom touchest, hast him sure.

— Translation by Dr. Walter Headlam.

2. EPITAPH ON AESIGENES

Παμ-μῆτορ Γῆ, χαῖρε· σὺ τὸν πάρος οὐ βαρὺν
εἰς σέ

Αἰσιγείην καὶ τὴ νῦν ἐπ-έχους ἀβαρής.

— Καὶ τοῦ Μελεάγρου.

Hail, Mother Earth! Aesigenes

That erst was unto thee

Not heavy, now in turn may'st please

To press not heavily.

— Translation by Dr. Walter Headlam.

3. EPITAPH ON A BOY

Δωδεκετῇ τὸν παῖδα πατὴρ ἀπ-έθηκε Φίλιππος
ἐνθάδε, τὴν πολλὴν ἐλπίδα, Νικοτέλην.

— Ἐκ τῆς Ἀνθολογίας, VII, 453.

4. EPITAPH ON AN UNHAPPY MAN

Ἐξηκοντούτης Διονύσιος ἐνθάδε κείμει

Ταρσεύς, μὴ γήμας· εἴθε δὲ μηδ' ὁ πατήρ.

— Ἐκ τῆς αὐτῆς, VII, 309.

5. Κώνωψ καὶ Ταῦρος

Κώνωψ ἐπι-στὰς κέρᾱτι ταύρου, καὶ πολὺν χρόνον
ἐπι-καθ-ίσας, ἐπειδὴ ἀπ-ελθεῖν ἔμελλεν, ἐπνυθάνετο
τοῦ ταύρου, εἰ ἤδη βούλεται αὐτὸν ἀπ-ελθεῖν.

ὁ δὲ ἀπο-κρινόμενος ἔφη, Ἄλλ' οὔτε ὅτε ἦλθες,
ἔγνω, οὔτε ἔαν ἀπ-έλθης, γνῶσομαι.

— Ἐκ τῆς τῶν Αἰσωπειῶν Μύθων Συναγωγῆς, 235 H.

ΣΧΟΛΙΑ

ὥς σὲ βλέπω. ὥς = ὥς ἄν = ἴνα. §§ 160 a, 197.

1. δέδεκας thou hast (him) bound.

2. ἐπ-έχους may'st thou have (thyself) upon!

3. ἀπ-έθηκε *he put away, laid away.*

4. ἐξηκοντούτης *sixty years of age.*

Ταρσεύς *of Tarsus.* εἶθε μὴ ὁ πατήρ (ἐγῆμε).

5. ἐπι-στάς *alighting upon.* ἐπι-καθ-ίσας *having sat upon.*

ΠΡΟΣΘΗΚΗ

δέχομαι, -ξομαι, -ξάμην *receive (δεχ- δοχ-).*

ἔρπω *creep, crawl.*

ζάω, ζήσω, and ζήσομαι *live (Infinitive, ζῆν).* (Cf. ζῶν (τό) *animal.*)

μειδιάω, Α. ἐμειδίᾱσα *smile.* (Cf. γελάω *laugh.*)

ὀρχέομαι, -ήσομαι *dance.* (Cf. ὀρχήστρᾱ (ἡ) *place for dancing.*)

τίκτω, τέξομαι, ἔτεκον *bring forth, bear (young), etc. (τεκ- τοκ-).*

I.

Ἄρκτος καὶ Ἀλώπηξ

Ἄρκτος τίς ποτε μεγάλως ἔκαυχᾶτο, ὅτι φιλανθρωπότατον πάντων ἐστὶ τῶν ζώων· φᾶσὶ γὰρ ἄρκτον νεκρὸν μηδὲν ἐσθίειν. ἡ δ' ἀλώπηξ ἀκούσασα ταῦτα ἐμειδίᾱσε καὶ πρὸς αὐτὸν ἀντ-έφη, Εἴθε τοὺς νεκροὺς ἤσθιες καὶ μὴ τοὺς ζῶντας.

2.

Ζεὺς καὶ Ὀφίς

Τοῦ Διὸς γαμοῦντος πάντα τὰ ζῶα ἀν-έφερε δῶρα. ὄφιν δ' ἔρπων ρόδον ἀνα-λαβὼν τῷ στόματι ἀν-έβη. ἰδὼν δ' αὐτὸν ὁ Ζεὺς ἔφη, Τῶν ἄλλων ἀπάντων καὶ ἐκ ποδῶν δῶρα δέχομαι, ἀπὸ δὲ τοῦ σοῦ στόματος οὐ λαμβάνω.

3.

Κάμηλος

Κάμηλός τις ἀναγκαζομένη ὑπὸ τοῦ δεσπότου ὀρχεῖσθαι εἶπεν, Ἄλλ' οὐ μόνον ὀρχουμένη εἰμὶ ἄσχημος, ἀλλὰ καὶ περι-πατοῦσα.

4.

Γυνή καὶ Ὄρνις

Γυνή τις χήρᾱ ὄρνιν εἶχε καθ' ἐκάστην ἡμέρᾱν ὠδὸν αὐτῇ τίκτουσαν. νομίσασα δ', εἰ πλείους τῇ ὀρνίθι

κρίθᾱς παρα-βάλαι, δις τῆς ἡμέρᾱς τέξεσθαι ἐκείνην, οὕτω ἐποίησεν. ἡ δ' ὄρνις πιμελῆς γενομένη οὐδ' ἅπαξ τῆς ἡμέρᾱς τεκεῖν ἐδύνατο.

— Ἐκ τῆς τῶν Αἰσωπειῶν Μύθων Συναγωγῆς.

ΣΧΟΛΙΑ

1. ἐκαυχᾶτο *he was boasting.*
3. ἀσχημος *awkward.*
4. πιμελῆς *fat.*

LXXI. ἑβδομήκοντα εἰς. οα'

Τὸν εὐτυχεῖν δοκοῦντα μὴ ζήλου, πρὶν ἂν θανόντ' ἴδῃς.

— Εὐριπίδης, Ἡρακλ. 865–866.

Temporal Clauses, § 170 ; Imperative, § 171.

Verbs in -ωω, § 83.

The Classification of Verbs according to the Progressive Action-stems, §§ 59, 60.

ONOMATA TE KAI PHMATA

(α)

δηλώω, -ώσω *make clear, show*
(δηλός).

ἐλευθερώω, -ώσω *set free* (ἐλεύθερος
free).

ζηλώω, -ώσω, -ωσα, -ωκα *vie with*
envy, admire, praise (ζηλος (ὁ)
emulation, envy, etc.).

ὀλβίζω, F. ὀλβιῶ *deem happy*
(poetic) (ὀλβιος *happy* (poetic)).

περάω, περάσω, ἐπέρασα *pass*
through, complete (πέρασ (τό)
end).

(β)

ἀγών (ὁ), -ῶνος *contest.* Cf. *agony.*

ἀλγεινός -ή -όν *painful.*

ἔδος (τό), -ους, *seat, abode.*

θήκη (ἡ) *chest, vault, tomb.*

μάντις (ὁ), -εως *seer.* Cf. *mantic.*

πατρίς (ἡ), -ίδος *fatherland.*

πατρώος -ᾶ -ον *of one's father.*

πρόγονος (ὁ) *ancestor.*

τέρμα (τό), -ατος *end* (poetic).

1. Ἡ πολλὰ βροτοῖς ἐστὶν ἰδοῦσιν
 γνῶναι· πρὶν ἰδεῖν δ' οὐδεὶς μάντις
 τῶν μελλόντων ὅ τι πράξει.
 — Σοφοκλῆς, Αἶᾱς 1417-1419.
2. Μηδέν' ὀλβίσης πρὶν ἂν
 τέρμα τοῦ βίου περάσῃ, μηδέν' ἀλγεινὸν παθῶν.
 — Σοφοκλῆς, Ὀ. Τ. 1529-1530.
3. Θνητῶν δὲ μηδεὶς μηδέν' ὀλβιόν ποτε
 κρίνῃ, πρὶν αὐτὸν εἶ τελευτήσαντ' ἴδῃ.
 — Διονύσιος ὁ τραγωδοποιός, Ἀπ. 3 N².
4. The call to battle as the Greeks entered the battle of Salamis,
 480 B.C.
 ὦ παῖδες Ἑλλήνων ἴτε,
 ἐλευθεροῦτε πατρίδ', ἐλευθεροῦτε δὲ
 παῖδας, γυναῖκας, θεῶν τε πατρώων ἔδη,
 θήκᾱς τε προγόνων· νῦν ὑπὲρ πάντων ἀγών.
 — Αἰσχύλος, Πέρσαι, 402-405.

ΣΧΟΛΙΑ

θανόντα = ἀπο-θανόντα.

4. Cf. Browning's translation in *Balaustion's Adventure* :
That song of ours which saved at Salamis :
" O sons of Greece, go, set your country free,
Free your wives," etc.

ΠΡΟΣΘΗΚΗ

1. Μή ποτ' ἐπ-αινήσῃς, πρὶν ἂν εἰδῇς ἄνδρα σαφηνῶς,
 ὀργὴν καὶ ῥυθμὸν καὶ τρόπον ὄντιν' ¹ ἔχει.
 — Θέογνις, 963-964.

¹ ὄντινα accusative of ὅστις.

2. Μή μοι ἀνὴρ εἴη γλώσση φίλος, ἀλλὰ καὶ ἔργῳ·
χερσὶν τε σπεύδοι χρήμασί τ', ἀμφοτέρω.

— Τοῦ αὐτοῦ, 979–980.

3. Οὐκ ἔστιν οὐδὲν χωρὶς ἀνθρώποις θεῶν·
σπουδάζομεν δὲ πόλλ' ὑπ' ἐλπίδων, μάτην
πόνους ἔχοντες, οὐδὲν εἰδότες σαφές.

— Τοῦ Σοφοκλέους, Ἀπ. 391 N².

LXXII. ἑβδομήκοντα καὶ δύο. οβ'

Ἐπὶ ξυροῦ ἴσταται ἀκμῆς. — Παροιμίᾳ Ἑλληνική.

Verbs with Second Aorists:

- 1) Verbs with *Thematic* Second Aorists, Lesson LIII.
- 2) Verbs with *Non-thematic* Second Aorists. (See §§ 63, 86.)

- a) Those with *Thematic* Presents:

ἀπο-διδράσκω -δράσομαι -έδρᾱν *run away* (δρα-).

ἀπ-έδρᾱν -δρῶ -δραίην — -δρᾶναι -δράς.

βαίνω βήσομαι ἔβην βέβηκα *step, go* (βα-).

ἔβην βῶ βαίην βῆθι βῆναι βάς.

γινώσκω γνώσομαι ἔγνων ἔγνωκα ἐγνώσθην *recognize* (γνο-).

ἔγνων γνῶ γνοίην γνῶθι γνῶναι γνοῖς.

δύω or δύνω or δύομαι δύσομαι ἔδυν δέδυκα *enter* (δυ-).

ἔδυν δύνω — δῦθι δύναι δύς.

- b) Those with *Non-thematic* Presents:

ἵστημι (for *σίστημι, § 19 a) *make stand, set*
(στη- στα-).

τίθημι *place, put* (θη- θε-).

δίδωμι *give, offer* (δω- δο-).

ἵημι *send, let go* (ή- έ-).

Learn the conjugation of ἵστημι, § 87 A-B. Personal endings and thematic and non-thematic formations, §§ 53-56; non-thematic second aorists, § 63; peculiarities of the μι-verbs, § 77; reduplication with ι, § 60 b; the active participle in -ās, § 50 C.

ἵστημι, στήσω, 1st A. ἔστησα, 2d A. ἔστην, ἔστηκα (for *σέσθηκα), ἐστάθην. M. ἵσταμαι, στήσομαι, ἐστησάμην.¹

ONOMATA TE KAI PHMATA

(α)

ἀν-ἵστημι, ἀνα-στήσω, ἀν-έστην, κτλ.
(make) stand up.

ἀφ-ἵστημι, ἀπο-στήσω, ἀπ-έστην, κτλ. (make) stand away.

ἐφ-ἵστημι, ἐπι-στήσω, ἐπ-έστην, κτλ.
(make) stand upon.²

παρ-ἵστημι, παρα-στήσω, παρ-έστην, κτλ. (make) stand beside.

φράζω, φράσω, ἔφρασα, πέφρακα
point out. Mid. point out to

oneself, think, consider (φραδ-).

(β)

ἀκμή (ῆ) point, edge. Cf. acme.

ἄλλοτε . . . ἄλλοτε at one time . . .
at another time.

ξυρόν (τό) razor.

παῦρος poetic for δάιλος.

Φράζεο· κίνδυνός τοι ἐπὶ ξυροῦ ἵσταται ἀκμῆς·
ἄλλοτε πόλλ' ἔξεις, ἄλλοτε παυρότερα.

· · Θεόγνιδος, 557-558.

¹ Very few verbs have both a first and a second aorist. In such instances the first aorist is regularly *transitive* in meaning; the second, *intransitive*, thus: ἔστησα *I caused to stand*, ἔστην *I stood*. The aorist middle of this verb is transitive like the first aorist active: ἐστησάμην *I set up (for myself)*, etc. The perfect active is intransitive: ἔστηκα *I stand*. Many instances of the occurrence of this very important verb have already been met in the preceding lessons: ΠΡΩΤ. ΕΠΙΔ. 287, ἀνα-στήσας ἐκ τῆς ἀλίνης, 23, ἀνα-στάς, 187, ἐπι-στάντες, ΑΤΣΙΣ 58, ἀν-έστησε τὸν Μενέξενον, κτλ.

² ἐπίσταμαι *I understand* (lit., *stand upon*), appears to be for ἐφ-ἵσταμαι with a specialized meaning.

ΣΧΟΛΙΑ

φράζω, uncontracted form of φράζω. κίνδυνος here means *chance*, *risk*. ἐπὶ ξυροῦ ἀκμῆς (balanced) upon the edge of a razor. This is a common and very ancient proverb.

ΠΡΟΣΘΗΚΗ

Ἰστημι. First-Second Perfect: ἔστηκα, κτλ., § 87 A.

1. Θεὸς συν-εργὸς πάντα ποιεῖ ῥαδίως.
— Μενάνδρου, Μον. 237.
2. Θεὸς δὲ τοῖς ἀργοῖσιν¹ οὐ παρ-ίσταται.
— Τοῦ αὐτοῦ, Μον. 242.
3. Θεὸς δ' ἀμαρτάνουσιν οὐ παρ-ίσταται.
— Τοῦ αὐτοῦ, Μον. 252.
4. Γνώθι σεαυτόν. — Παροιμίᾳ Ἑλληνικῇ.
5. Γίγνωσκε σαυτόν. — Αἰσχύλου Προμ. 309.
6. Ἐν ἐκείνῃ τῇ ὥρᾳ προσ-ῆλθον οἱ μαθηταὶ τῷ Ἰησοῦ λέγοντες, Τίς ἄρα μείζων² ἐστὶν ἐν τῇ βασιλείᾳ τῶν οὐρανῶν; καὶ προσ-καλεσάμενος παιδίον ἔστησεν αὐτὸ ἐν μέσῳ αὐτῶν καὶ εἶπεν·
5 Ἀμὴν λέγω ὑμῖν, ἐὰν μὴ στραφῇτε καὶ γένησθε ὡς τὰ παιδιά, οὐ μὴ εἰσ-έλθῃτε³ εἰς τὴν βασιλείαν τῶν οὐρανῶν. ὅστις οὖν ταπεινώσει ἑαυτὸν ὡς τὸ παιδίον τοῦτο, οὗτός ἐστιν ὁ μείζων ἐν τῇ βασιλείᾳ τῶν οὐρανῶν.

— Ἐκ τοῦ εὐαγγελίου τοῦ κατὰ Μαθθαῖον, ΙΗ', α'-δ'.

¹ τοῖς ἀργοῖσιν = τοῖς ἀργοῖς.

² μείζων, an instance of the use in late Greek of the comparative for the superlative (= μέγιστος).

³ οὐ μὴ εἰσ-έλθῃτε you will not enter. § 159.

7. Καὶ ὅταν προσ-εύχησθε, οὐκ ἔσεσθε ὡς οἱ ὑποκριταί· ὅτι φιλοῦσιν ἐν ταῖς συναγωγαῖς καὶ ἐν ταῖς γωνίαις τῶν πλατειῶν ἐστῶτες προσ-εύχεσθαι, ὅπως¹ φανῶσιν τοῖς ἀνθρώποις· ἀμὴν λέγω
5 ὑμῖν, ἀπ-έχουσι τὸν μισθὸν αὐτῶν.

σὺ δὲ ὅταν προσ-εύχῃ, εἴσ-ελθε εἰς τὸ ταμιεῖόν σου, καὶ κλείσῃς τὴν θύραν σου πρόσ-ευξαι τῷ πατρί σου τῷ ἐν τῷ κρυπτῷ. καὶ ὁ πατήρ σου ὁ βλέπων ἐν τῷ κρυπτῷ ἀπο-δώσει² σοι.

—¹ Ἐκ τοῦ αὐτοῦ εὐαγγελίου, 5', 6-5'.

LXXIII. ἑβδομήκοντα τρεῖς. ογ'

Review the preceding lesson (ἴστημι, and participles in -ᾱς, § 50 c).

Herewith Exercise 46.

- I. * Ἄνθρωποι δύο ἀν-έβησαν εἰς τὸ ἱερὸν προσ-εύξασθαι, εἰς Φαρισαῖος καὶ ὁ ἕτερος τελώνης. ὁ μὲν Φαρισαῖος σταθεὶς ταῦτα πρὸς ἑαυτὸν προσ-ήνχετο· 'Ὁ θεός, εὐχαριστῶ σοι ὅτι οὐκ εἰμὶ
5 ὥσπερ οἱ λοιποὶ τῶν ἀνθρώπων, ἄρπαγες, ἄδικοι, μοιχοί, ἧ καὶ ὡς οὗτος ὁ τελώνης· νηστεύω δις τοῦ σαββάτου, ἀπο-δεκατεύω πάντα ὅσα κτῶμαι.³
ὁ δὲ τελώνης μακρόθεν ἐστὼς οὐκ ἤθελεν οὐδὲ τοὺς ὀφθαλμοὺς ἐπ-ᾱραι⁴ εἰς τὸν οὐρανόν, ἀλλ'

¹ ὅπως = ἵνα.

² ἀπο-δίδωμι, ἀπο-δώσω *give back, make return.*

³ Ἐquals ὅσα ἂν κτῶμαι *as much as I possess.*

⁴ ἐπ-αίρω *lift up (upon), raise.*

- 10 ἔτυπτε τὸ στήθος ἑαυτοῦ λέγων· Ὁ θεός, ἰλάσθητί μοι τῷ ἁμαρτωλῷ.

— Ἐκ τοῦ εὐαγγελίου τοῦ κατὰ Λουκᾶν, ΙΗ', ε'-ιγ'.

2. Ὁ δοκῶν ἐστάναι βλεπέτω μὴ πέσῃ.

— Ἐκ τῆς πρώτης ἐπιστολῆς πρὸς Κορινθίους, Ι', ιβ'.

3. Ἴδού, ἔστηκα ἐπὶ τὴν θύραν καὶ κρούω. ἔάν τις ἀκούσῃ τῆς φωνῆς μου καὶ ἀν-οίξῃ τὴν θύραν, εἰσελεύσομαι πρὸς αὐτὸν καὶ δειπνήσω μετ' αὐτοῦ καὶ αὐτὸς μετ' ἐμοῦ.

— Τῆς ἀποκαλύψεως Ἰωάννου, Γ', κ'.

4. Διὰ τοῦτο ἀνα-λάβετε τὴν πανοπλίαν τοῦ θεοῦ, ἵνα δυνηθῇτε ἀντι-στῆναι ἐν τῇ ἡμέρᾳ τῇ πονηρᾷ καὶ ἅπαντα κατ-εργασάμενοι στῆναι. στῆτε οὖν περιζωσάμενοι τὴν ὀσφὺν ὑμῶν ἐν ἀληθείᾳ,¹ καὶ
5 ἐν-δυσάμενοι τὸν θώρακα τῆς δικαιοσύνης, καὶ ὑπο-δησάμενοι τοὺς πόδας ἐν ἐτοιμασίᾳ τοῦ εὐαγγελίου τῆς εἰρήνης, ἐν πάσιν ἀνα-λαβόντες τὸν θυρεὸν τῆς πίστεως, ἐν ᾧ δυνησέσθε πάντα τὰ βέλη τοῦ πονηροῦ πεπυρωμένα σβέσαι.²

— Τῆς πρὸς Ἐφεσίους ἐπιστολῆς, ζ', ιγ' - ις'.

LXXIV. ἐβδομήκοντα τέτταρες. οδ'

Οἶδα Σωκράτη δεικνύντα τοῖς συν-οῦσιν ἑαυτὸν καλὸν καὶ ἀγαθὸν ὄντα καὶ δια-λεγόμενον κάλλιστα περὶ ἀρετῆς καὶ τῶν ἄλλων ἀνθρωπίνων.

— Ξενοφῶν ἐν τοῖς Σωκράτους Ἀπομνημονεύμασιν.

¹ ἐν ἀληθείᾳ = τῇ ἀληθείᾳ. So ἐν ἐτοιμασίᾳ (6), ἐν ᾧ (8).

² πεπυρωμένα (πυρῶ set on fire). σβέσαι (σβέννυμι) to extinguish. Cf. ἀ-σβεστος.

Review the forms (§ 50 A, B, C a-e) and uses (§§ 173-176) of the participles. Review Lesson XXVII and Exercise 18.

Master the following verbs :

αἰρέω αἰρήσω εἶλον ἤρηκα ἤρέθην *grasp, seize, take, etc.*

Cf. Harpy.

αἰρέομαι -ήσομαι εἰλόμην (*take for oneself*) *choose.*

αἰσθάνομαι αἰσθήσομαι ἡσθόμην ἡσθημαι *perceive. Cf. aesthetic.*

δείκνυμι δείξω ἔδειξα *point out, show (δεικ-).* δεικνύντα § 50 C.

δια-πράττω -ξω -ξα *accomplish (Act. and Mid.).*

δι-ηγέομαι -ήσομαι -σάμην *describe, narrate.*

κτάομαι κτήσομαι ἐκτησάμην κέκτημαι *acquire, possess.* § 137.

συλ-λέγω -ξω -ξα (Μ. συλ-λέγομαι -ξομαι -ξάμην συν-είλεγμαι) *collect.*

τυγχάνω τεύξομαι ἔτυχον τετύχηκα *hit, obtain etc. (Gen.)*

ΤΑ ΤΗΣ ΔΙΚΑΙΟΣΥΝΗΣ ΕΡΓΑ. Α΄

Τοῖς νομίζουσι παιδείᾱς τε τῆς ἀρίστης τετυχη-
 κέναι καὶ μέγα φρονοῦσιν ἐπὶ σοφίᾳ ὥς προσ-
 εφέρετο Σωκράτης, νῦν δι-ηγῆσομαι. κατα-μαθὼν
 γὰρ Εὐθύδημον τὸν καλὸν γράμματα πολλὰ συν-
 5 εἰλεγμένον ποιητῶν τε καὶ σοφιστῶν τῶν εὐδοκιμω-
 τάτων, καὶ ἐκ τούτων ἤδη τε νομίζοντα δια-φέρειν
 τῶν ἡλικιωτῶν ἐν σοφίᾳ καὶ μεγάλᾳ ἐλπίδας ἔχοντα
 πάντων δι-οίσειν τῷ δύνασθαι λέγειν τε καὶ πράτ-
 τειν, πρῶτον μὲν αἰσθανόμενος αὐτὸν διὰ νεότητα

οὐπω εἰς τὴν ἀγορὰν εἰσ-ιόντα, εἰ δέ τι βούλοιτο 10
 δια-πράξασθαι, καθ-ίζοντα εἰς ἡνιοποιεῖόν τι τῶν
 ἐγγὺς τῆς ἀγορᾶς, εἰς τοῦτο καὶ αὐτὸς ἦι τῶν μεθ'
 ἑαυτοῦ τινὰς ἔχων.

ΣΧΟΛΙΑ

2. ὡς προσ-εφέμετο τοῖς νομίζουσι *how he dealt with*, etc.
 8. τῷ δύνασθαι, κτλ. *in the ability*, etc.
 9. αἰσθανόμενος, the subject is Socrates. αὐτόν. i.e. Euthydemus.
 13. ἔχων *having*, i.e. *with*.

ΠΡΟΣΘΗΚΗ

ΤΑ ΤΗΣ ΔΙΚΑΙΟΣΥΝΗΣ ΕΡΓΑ. Β'

Παρα-καθ-εζομένου δ' αὐτῷ τοῦ Εὐθυδήμου, “Εἰπέ
 μοι,” ἔφη, “ὦ Εὐθύδημε, τῷ ὄντι, ὥσπερ ἐγὼ ἀκούω, 15
 πολλὰ γράμματα συν-ῆχας τῶν λεγομένων σοφῶν
 ἀνδρῶν γεγονέναι;” Καὶ ὁ Εὐθύδημος, “Νῆ τὸν
 Δία,” ἔφη, “ὦ Σώκρατες· καὶ ἔτι γε συν-άγω, ἕως
 ἂν κτήσωμαι ὡς ἂν δύνωμαι πλεῖστα.” “Νῆ τὴν
 Ἥραν,” ἔφη ὁ Σωκράτης, “ἄγαμαί γέ σου, διότι οὐκ 20
 ἀργυρίου καὶ χρυσίου προ-είλου θησαυροὺς κεκτη-
 σθαι μᾶλλον ἢ σοφίᾳς. δῆλον γὰρ ὅτι νομίζεις
 ἀργύριον καὶ χρῦσιον οὐδὲν βελτίους ποιεῖν τοὺς
 ἀνθρώπους, τὰς δὲ τῶν σοφῶν ἀνδρῶν γνώμας ἀρετῇ
 πλουτίζειν τοὺς κεκτημένους.” 25

καὶ ὁ Εὐθύδημος ἔχαιρεν ἀκούων ταῦτα, νομίζων
 δοκεῖν τῷ Σωκράτει ὀρθῶς μετ-ιέναι τὴν σοφίαν.

ΣΧΟΛΙΑ

20. ἄγαμαί γέ σου I ADMIRE you.
 27. μετ-ιέναι to be pursuing.

LXXV. πέντε καὶ ἐβδομήκοντα. οέ'

Review the aorist passive (see Lesson LX) and learn the declension of the participles in -είς, § 50 C. Like θεΐς decline ἡσθεΐς *pleased*, πεισθεΐς *persuaded*, φανεΐς *having appeared*. Middle verbs with aorists of passive form, § 141.

Master the following verbs :

αἰσχύνομαι αἰσχύνοῦμαι ἡσχύνθην *be ashamed, feel disgrace.*

ἀρνέομαι -ήσομαι ἡρνήθην *deny, refuse.*

βούλομαι βουλήσομαι ἐβουλήθην *wish, be willing.*

δέομαι δεήσομαι ἐδεήθην *be in need of, want* (Gen.).

δια-λέγομαι -λέξομαι δι-ελέχθην *converse with* (Dat.).

ἡδομαι ἡσθήσομαι ἡσθην (*please oneself with*), *be pleased with, delight in* (Dat. or Part.).

πορεύομαι -εύσομαι ἐπορεύθην *proceed, go.*

φαίνομαι φάνομαι ἐφάνην *show oneself, appear.* (Cf. φαίνω.)

φοβέομαι -ήσομαι ἐφοβήθην *fear.* (Cf. φόβος.)

ΤΑ ΤΗΣ ΔΙΚΑΙΟΣΥΝΗΣ ΕΡΓΑ. Γ'

ὁ δὲ Σωκράτης κατα-μαθὼν αὐτὸν ἡσθέντα τῷ
 ἐπαίνῳ τούτῳ, “ Τί δὲ δὴ βουλόμενος ἀγαθὸς γενέ-
 30 σθαι,” ἔφη, “ ὦ Εὐθύδημε, συλ-λέγει τὰ γράμματα ;”
 ἐπεὶ δὲ δι-εσιώπησεν ὁ Εὐθύδημος ὡς σκοπῶν ὃ τι
 ἀπο-κρίναιτο, πάλιν ὁ Σωκράτης, “ Ἄρα μὴ ἰατρός ;”
 ἔφη. “ πολλὰ γὰρ καὶ ἰατρῶν ἐστὶ συγ-γράμματα.”
 καὶ ὁ Εὐθύδημος, “ Μὰ Δί’,” ἔφη, “ οὐκ ἔγωγε.”
 35 “ Ἄλλὰ μὴ ἀρχιτέκτων βούλει γενέσθαι ;” “ Οὐκουν

ἔγωγε,” ἔφη. “Ἀλλὰ μὴ γεωμέτρης ἐπι-θῦμεις,” ἔφη, “γενέσθαι ἀγαθός, ὥσπερ ὁ Θεόδωρος;” “Οὐδὲ γεωμέτρης,” ἔφη. “Ἀλλὰ μὴ ἀστρολόγος.” ἔφη, “βούλει γενέσθαι;” ὥς δὲ καὶ τοῦτο ἤρνεϊτο, “Ἀλλὰ μὴ ραψωδός;” ἔφη. “καὶ γὰρ τὰ Ὀμήρου 40 σέ φᾶσιν ἔπη πάντα κεκτηῖσθαι.” “Μὰ Δί’ οὐκ ἔγωγε,” ἔφη. “τοὺς γάρ τοι ραψωδοὺς οἶδα τὰ μὲν ἔπη ἀκριβοῦντας, αὐτοὺς δὲ πάνυ ἡλιθίους ὄντας.”

καὶ ὁ Σωκράτης ἔφη. “Οὐ δῆπου, ὦ Εὐθύδημε, ταύτης τῆς ἀρετῆς ἐφ-ίεσαι, δι’ ἣν ἄνθρωποι πολὺ 45 τικοὶ γίνονται καὶ οἰκονομικοὶ καὶ ἄρχειν ἱκανοὶ καὶ ὠφελίμοι τοῖς τ’ ἄλλοις ἀνθρώποις καὶ ἑαυτοῖς;” καὶ ὁ Εὐθύδημος, “Σφόδρα γ’,” ἔφη, “ὦ Σώκρατες, ταύτης τῆς ἀρετῆς δέομαι.”

ΣΧΟΛΙΑ

31. δι-εσιώπησε *fell into a profound silence.*

31 f. ὅ τι ἀπο-κρίναιτο for τί ἀπο-κρίνωμαι. § 179, II B.

45. ἐφ-ίεσαι *you are seeking, you desire.* ἐφ-ίημι. § 98.

ΠΡΟΣΘΗΚΗ

ΤΑ ΤΗΣ ΔΙΚΑΙΟΣΥΝΗΣ ΕΡΓΑ. Δ’

“Νῆ Δί’,” ἔφη ὁ Σωκράτης, “καλλίστης ἀρετῆς 50 καὶ μεγίστης ἐφ-ίεσαι τέχνης. ἔστι γὰρ τῶν βασιλέων αὕτη καὶ καλεῖται βασιλική. ἀτάρ,” ἔφη, “κατα-νενόηκας εἰ οἶόν τ’ ἐστὶ μὴ ὄντα δίκαιον ἀγαθὸν ταῦτα γενέσθαι;” “Καὶ μάλ’,” ἔφη ὁ Εὐθύδημος, “καὶ οὐχ οἶόν τέ γ’ ἄνευ δικαιοσύνης 55 ἀγαθὸν πολίτην γενέσθαι.”

“Τί οὖν ;” ἔφη, “σὺ δὴ τοῦτο κατ-εἰργασαι ;”
 “Οἶμαί γ’,” ἔφη, “ὦ Σώκρατες, οὐδενὸς ἂν ἦττον φα-
 νῆναι δίκαιος.” “Ἄρ’ οὖν,” ἔφη, “τῶν δικαίων ἐστὶν
 60 ἔργα ὥσπερ τῶν τεκτόνων ;” “Ἔστι μέντοι,” ἔφη.

ΣΧΟΛΙΑ

57. κατ-εἰργασαι have you achieved (κατ-εργάζομαι).

58. οὐδενὸς . . . δίκαιος would appear as just as any (one else).

LXXVI. ἑβδομήκοντα ἑξ. ος’

Σκηνὴ πᾶς ὁ βίος καὶ παίγνιον · ἡ μάθε παίζειν
 τὴν σπουδὴν μετα-θείς, ἡ φέρε τὰς ὁδύνᾳς.
 — Ἐκ τῆς Ἀνθολογίας.

*All Life is but a Stage, a Play ;
 Take then your part,
 And put all seriousness away,
 Or bear the smart*

— Translation by Dr. Walter Headlam.

Review the declension of the participles in -είς (§ 50 C) and learn the conjugation of τίθημι *put, place*, § 88.

Τίθημι is compounded with eighteen prepositions ; note the following :

ἀνα-τίθημι <i>set up, dedicate.</i>	μετα-τίθημι <i>transpose. Cf.</i>
<i>Cf. anathema.</i>	<i>metathesis.</i>
ἀπο-τίθημι <i>put off from, lay</i>	παρα-τίθημι <i>set by the side</i>
<i>aside. Cf. apothecary.</i>	<i>cf. Cf. parenthesis.</i>
ἐπι-τίθημι <i>place upon. Cf.</i>	προσ-τίθημι <i>add to. Cf.</i>
<i>epithet.</i>	<i>προσ-θήκη.</i>
κατα-τίθημι <i>set down, de-</i>	συν-τίθημι <i>put together, com-</i>
<i>posit.</i>	<i>pose. Cf. synthesis.</i>

ΤΑ ΤΗΣ ΔΙΚΑΙΟΣΥΝΗΣ ΕΡΓΑ. Ε'

“Βούλει οὖν,” ἔφη ὁ Σωκράτης, “γράψωμεν ἐν-
 ταυθοῖ μὲν δέλτα, ἐνταυθοῖ δὲ ἄλφα ; εἴτα ὅ τι μὲν
 ἂν δοκῇ ἡμῖν τῆς δικαιοσύνης ἔργον εἶναι, πρὸς τὸ
 δέλτα τιθώμεν, ὅ τι δ' ἂν τῆς ἀδικίας, πρὸς τὸ
 ἄλφα ;” “Εἰ τί σοι δοκεῖ,” ἔφη, “προσ-δεῖν τού- 65
 των, ποίει ταῦτα.” καὶ ὁ Σωκράτης γράψας ὥσπερ
 εἶπεν, “Οὐκοῦν,” ἔφη, “ἔστιν ἐν ἀνθρώποις ψεύδε-
 σθαι ;” “Ἔστι μέντοι,” ἔφη. “Ποτέρωσε οὖν,”
 ἔφη, “θῶμεν τοῦτο ;” “Δῆλον,” ἔφη, “ὅτι πρὸς
 τὴν ἀδικίαν.” “Οὐκοῦν,” ἔφη, “καὶ ἐξ-απατᾶν 70
 ἔστι ;” “Καὶ μάλα.” ἔφη. “Τοῦτο οὖν ποτέρωσε
 θῶμεν ;” “Καὶ τοῦτο δῆλον ὅτι,” ἔφη, “πρὸς τὴν
 ἀδικίαν.” “Τί δὲ τὸ κακουργεῖν ;” “Καὶ τοῦτο,”
 ἔφη. “Τὸ δὲ ἀνδραποδίζεσθαι ;” “Καὶ τοῦτο.”
 “Πρὸς δὲ τῇ δικαιοσύνῃ οὐδὲν ἡμῖν τούτων κεί- 75
 σεται, ὦ Εὐθύδημε ;” “Δεινὸν γὰρ ἂν εἴη,” ἔφη.
 “Τί δ' ; ἔαν τις στρατηγὸς αἰρεθεὶς ἀδικόν τε καὶ
 ἐχθρᾶν πόλιν ἐξ-ανδραποδίσσῃται, φήσομεν τοῦτον
 ἀδικεῖν ;” “Οὐ δῆτα,” ἔφη. “Δίκαια δὲ ποιεῖν
 οὐ φήσομεν ;” “Καὶ μάλα.” “Τί δ' ; ἔαν ἐξ- 80
 απατᾶ πολεμῶν αὐτοῖς ;” “Δίκαιον,” ἔφη, “καὶ
 τοῦτο.” “Ἐὰν δὲ κλέπτῃ τε καὶ ἀρπάξῃ τὰ τού-
 των, οὐ δίκαια ποιήσῃ ;” “Καὶ μάλα,” ἔφη.
 “ἀλλ' ἐγὼ σε τὸ πρῶτον ὑπ-ελάμβανον πρὸς τοὺς
 φίλους μόνον ταῦτα ἐρωτᾶν.” “Οὐκοῦν,” ἔφη, 85
 “ὅσα πρὸς τῇ ἀδικίᾳ ἐθήκαμεν, ταῦτα καὶ πρὸς τῇ
 δικαιοσύνῃ θετέον ἂν εἴη ;” “Ἔοικεν,” ἔφη.

ΣΧΟΛΙΑ

65. προσ-δεῖν τούτων *to be in need of this, i.e. that this is necessary.*

77. στρατηγὸς αἰρεθείς *having been elected general.*

LXXVII. ἑβδομήκοντα ἑπτὰ. οὔ'

Μηδὲν ἄγαν. — Παροιμίᾱ.

Review the conjugation of τίθημι, § 88, making use also of the drill in Exercise 47.

ΤΑ ΤΗΣ ΔΙΚΑΙΟΣΥΝΗΣ ΕΡΓΑ. 5'

“Βούλει οὖν,” ἔφη, “ταῦτα οὕτω θέντες δι-ορισώ-
μεθα πάλιν, πρὸς μὲν τοὺς πολεμίους δίκαιον εἶναι
90 τὰ τοιαῦτα ποιεῖν, πρὸς δὲ τοὺς φίλους ἄδικον,
ἀλλὰ δεῖν πρὸς γε τούτους ὡς ἀπλούστατον εἶναι;”
“Πάνυ μὲν οὖν,” ἔφη ὁ Εὐθύδημος. “Τί οὖν;”
ἔφη ὁ Σωκράτης, “ἔάν τις στρατηγὸς ὁρῶν ἀθύμως
ἔχον τὸ στράτευμα ψευσάμενος φήσῃ συμ-μάχους
95 προσ-ιέναι καὶ τῷ ψεύδει τούτῳ παύσῃ τῆς ἀθῦμιάς
τοὺς στρατιωτᾶς, ποτέρωθι τὴν ἀπάτην ταύτην θή-
σομεν;” “Δοκεῖ μοι,” ἔφη, “πρὸς τὴν δικαιοσύ-
νην.” “Τί δέ; ἔάν τις, ἐν ἀθῦμίᾳ ὄντος φίλου,
δείσας μὴ δια-χρήσῃται ἑαυτόν, κλέψῃ ἢ ἀρπάσῃ
100 ἢ ξίφος ἢ ἄλλο τι τοιοῦτον, τοῦτο αὖ ποτέρωσε θε-
τέον;” “Καὶ τοῦτο νῆ Δί’,” ἔφη, “πρὸς τὴν δικαιο-
σύνην.” “Λέγεις,” ἔφη, “σὺ οὐδὲ πρὸς τοὺς φίλους
ἅπαντα δεῖν ἀπλοῦξασθαι;” “Μὰ Δί’ οὐ δῆτα,”
ἔφη. “ἀλλὰ μετα-τίθεται τὰ εἰρημένα, εἴπερ ἔξ-εστι.”
105 “Δεῖ γέ τοι,” ἔφη ὁ Σωκράτης, “ἔξ-εἶναι πολὺ μᾶλ-

λον ἢ μὴ ὀρθῶς τιθέναι.” “Ἀλλ', ὦ Σώκρατες, οὐκέτι μὲν ἔγωγε πιστεύω οἷς ἀπο-κρίνομαι· καὶ γὰρ τὰ πρόσθεν πάντα νῦν ἄλλως ἔχειν δοκεῖ μοι ἢ ὡς ἐγὼ τότε νόμην.”

—Ἐκ τῶν Ξενοφῶντος Ἀπομνημονευμάτων.

ΣΧΟΛΙΑ

88. δι-ορισώμεθα πάλιν, κτλ. *make a new distinction (and say) that it is right, etc.*

91. ἀλλὰ δεῖν, κτλ. *but that one ought, etc.*

93. ἀθρόμως ἔχον *discouraged*.

94. ψευδάμενος φήσῃ συμ-μάχους προσ-ιέναι *falsely declare that reënforcements are coming. φήσῃ aor. subj. of φημί.*

99. δεισᾶς μὴ δια-χρήσεται ἐ. *fearing lest he destroy himself (δια-χράομαι).*

107. πιστεύω οἷς ἄ. = πιστ. τούτοις ἄ ἄ. § 102.

LXXVIII. ἐβδομήκοντα καὶ ὀκτώ. σή'

Contract Nouns of the First Declension, § 28 D; Uses of the Genitive: with verbs of *caring for*, etc., § 115 h; of *price*, § 116 e; with adjectives, § 117; with improper prepositions, § 130.

ΑΙ ΦΙΛΩΝ ΑΞΙΑΙ. Α'

*Ηκουσα δέ ποτε καὶ ἄλλον Σωκράτους λόγον, ὃς ἐδόκει μοι προ-τρέπειν τὸν ἀκούοντα ἐξ-ετάζειν ἑαυτόν, ὅπόσου τοῖς φίλοις ἄξιος εἴη. ἰδὼν γάρ τινα τῶν συν-όντων ἀμελοῦντα φίλου πενία πιεζομένον, ἤρετο Ἀντισθένη ἐναντίον τοῦ ἀμελοῦντος αὐτοῦ 5 καὶ ἄλλων πολλῶν. “Ἄρ’,” ἔφη, “ὦ Ἀντίσθενες, εἰσὶ τινες ἀξίαι φίλων, ὥσπερ οἰκετῶν; τῶν γὰρ

- οἰκετῶν ὁ μὲν που δυοῖν μναῖν ἄξιός ἐστιν, ὁ δὲ οὐδ' ἡμι-μναίου. ὁ δὲ πέντε μνῶν, ὁ δὲ καὶ δέκα·
 10 Νικιάς δὲ ὁ Νικηράτου λέγεται ἐπιστάτην εἰς τὰρ-
 γύρεια πρίασθαι ταλάντου· σκοποῦμαι δὴ τοῦτο,"
 ἔφη, "εἰ ἄρα, ὥσπερ τῶν οἰκετῶν, οὕτω καὶ τῶν
 φίλων εἰσὶν ἀξίαι." "Ναὶ μὰ Δί'," ἔφη ὁ Ἄντι-
 σθένης· "ἐγὼ γοῦν βουλοίμην ἂν τὸν μὲν τινα
 15 φίλον μοι εἶναι μᾶλλον ἢ δύο μνᾶς, τὸν δ' οὐδ' ἂν
 ἡμι-μναίου προ-τίμησαίμην, τὸν δὲ καὶ πρὸ δέκα
 μνῶν ἐλοίμην ἂν, τὸν δὲ πρὸ πάντων χρημάτων καὶ
 πόνων πριαίμην ἂν φίλον μοι εἶναι."

— Καὶ ἐκ τῶν Ξενοφῶντος Ἀπομνημονευμάτων.

ΣΧΟΛΙΑ

2. ἐξ-ετάζειν ἐ. ὁπόσου, κτλ. *to examine himself as to how much*, etc.
 5. ἐν. τοῦ ἀμελοῦντος αὐτοῦ *in the presence of the man himself* (i.e. of the one who was neglecting his friend).
 8. δυοῖν μναῖν. (gen. of the dual: *two minae*).
 11. πρίασθαι, and 18. πριαίμην *buy* (ὠνέομαι). σκοποῦμαι τοῦτο εἰ, κτλ.
I am considering (inquiring, wondering) this, whether, etc.
 14 ff. τὸν μὲν . . . τὸν δέ. § 191.

LXXIX. ἐνὸς δέοντες ὀγδοήκοντα. οθ'

Ἀπό-δοτε τὰ Καίσαρος Καίσαρι καὶ τὰ τοῦ θεοῦ τῷ θεῷ.

— Ἐκ τοῦ εὐαγγελίου τοῦ κατὰ Λούκαν, Κ', κέ'.

Learn the conjugation of **δίδωμι** *offer, give*, § 89, including the participles in **-ούς**, § 50 c.

Herewith Exercise 48.

Of the compounds of **δίδωμι** note the following :

ἀντι-δίδωμι <i>give in return.</i> Cf. antidote.	μετα-δίδωμι <i>give a share of</i> (Gen.).
ἀπο-δίδωμι <i>give back, restore.</i> Cf. apodosis.	παρα-δίδωμι <i>give to another,</i> <i>hand over to.</i>
ἀπο-δίδομαι <i>sell.</i> ¹	προ-δίδωμι <i>betray.</i>

ΑΙ ΦΙΛΩΝ ΑΙΞΙΑΙ. Β'

“Οὐκοῦν,” ἔφη ὁ Σωκράτης, “εἴ γε ταῦτα τοιαῦτά ἐστι, καλῶς ἂν ἔχοι ἐξ-ετάζειν τινὰ ἑαυτόν, 20 πόσου ἄρα τυγχάνει τοῖς φίλοις ἄξιος ὢν, καὶ πειρᾶσθαι ὡς πλείστου ἄξιος εἶναι, ἵνα ἦττον αὐτὸν οἱ φίλοι προ-διδῶσιν. ἐγὼ γάρ τοι,” ἔφη, “πολλάκις ἀκούω τοῦ μέν, ὅτι προῦδωκεν αὐτὸν φίλος ἀνὴρ, τοῦ δέ, ὅτι μὲν ἀνθ’ ἑαυτοῦ μᾶλλον εἵλετο 25 ἀνὴρ ὃν ᾤετο φίλον εἶναι. τὰ τοιαῦτα πάντα σκοπῶ, μὴ ὥσπερ ὅταν τις οἰκέτην πονηρὸν πωλῇ καὶ ἀπο-διδῶται τοῦ εὐρόντος, οὕτω καὶ τὸν πονηρὸν φίλον, ὅταν ἐξ-ῇ τὸ πλεῖον τῆς ἀξίας λαβεῖν, ἐπαγωγὸν ἦ ἀπο-δίδοσθαι. τοὺς δὲ χρηστοὺς οὔτε 30 οἰκέτας πάντι πωλουμένους ὁρῶ οὔτε φίλους προ-διδομένους.”

ΣΧΟΛΙΑ

24. ἀκούω τοῦ μέν, ὅτι, κτλ. *I hear one (complaining) that, etc.* προῦδωκεν = προ-έδωκεν.

27. μὴ . . . ἐπαγωγὸν ἦ (29-30) *lest it be a temptation.*

28. ἀπο-διδῶται τοῦ εὐρόντος *sell for what he will fetch.*

29. ὅταν ἐξ-ῇ . . . λαβεῖν *whenever it is possible to get, etc.*

¹ ἀπο-δίδοσθαι *to sell.* πωλεῖν *to offer for sale.*

LXXX. ὀγδοήκοντα. π'

Τὸ Ὀγδοηκοστὸν Μάθημα

"Ο τι τοι φύσις ἀνέρι δῶ,

τόδ' οὔποτ' ἂν ἐξ-έλαις.

— Σοφοκλέους, Ἀπόσ. 739 N².

Review the conjugation of *δίδωμι*, § 89, and learn that of *δείκνυμι* *point out, show*, § 90, together with the declension of the participles in *-ύς*, § 50 C.

Herewith Exercise 49.

1. Οὐ τοι δίκαιον οὔτε τοὺς κακοὺς μάτην
χρηστοὺς νομίζειν οὔτε τοὺς χρηστοὺς κακοὺς.

χρόνος δίκαιον ἄνδρα δείκνυσιν ὁμόνοιο,
κακὸν δὲ καὶ ἐν ἡμέρᾳ γιγνώσκει.

— Σοφοκλέους, Ὀ. Τ. 609–615.

2. Τὴν τοι Δίκην λέγουσι παῖδ' εἶναι χρόνον,
δείκνυσι δ' ἡμῶν ὅστις ἐστὶ μὴ κακός.

— Εὐριπίδου, Ἀπ. 222 N².

3. Χρήματα μὲν δαίμων καὶ παγκάκῳ ἀνδρὶ δίδωσιν,
Κύρην· ἀρετῇ δ' ὀλίγοις ἀνδράσι μοῖρ' ἔπεται.

— Θεόγνιδος, 149–150.

4. Πάντας τοὺς διδάσκοντας ὁρῶ αὐτοὺς δεικνύν-
τας τε τοῖς μαθήουσιν, ἥπερ αὐτοὶ ποιοῦσιν ἅ
διδάσκουσι, καὶ τῷ λόγῳ προσ-βιβάζοντας. οἶδα
δὲ καὶ Σωκράτη δεικνύντα τοῖς συν-οῦσιν ἑαυτὸν

καλὸν καὶ ἀγαθὸν ὄντα καὶ δια-λεγόμενον κάλλιστα
περὶ ἀρετῆς καὶ τῶν ἄλλων ἀνθρωπίνων.

— Ξενοφῶν.

5. ὦ φίλε Πάν τε καὶ ἄλλοι ὅσοι τῇδε θεοί,
δοίητέ μοι καλῶ γενέσθαι τᾶνδοθεν· ἔξωθεν δ'
ὅσα ἔχω, τοῖς ἐντὸς εἶναί μοι φίλια. πλούσιον
δὲ νομίζοιμι τὸν σοφόν. τὸ δὲ χρυσοῦ πλῆθος
εἴη μοι ὅσον μήτε φέρειν μήτε ἄγειν δύναιτ'
ἄλλος ἢ ὁ σὺ φρων.

— Σωκράτης ἐν τῷ Πλάτωνος Φαίδρῳ.

ΣΧΟΛΙΑ

ὁ τι ἀνέρι δῶ = ὁ τι ἄν ἀνδρὶ δῶ

1. καὶ = καὶ ἄν.

4. τῷ λόγῳ προσ-βιβάζοντας (*sc.* αὐτούς) *persuading them by their precepts.*

5. δοίητε = δοῖτε. τᾶνδοθεν = τὰ ἐνδοθεν *in the inward parts.* ἔξωθεν ὅσα ἔχω *such outward advantages as I possess.* μήτε φ. μήτε ἀ. *neither bear nor carry.* See Lesson VI, ΣΧΟΛΙΟΝ, and § 164, 3.

AN ATTIC INSCRIPTION, 600-500 B.C.

. υ κ ι β ι ο ς
α ~ ε ⊕ ε κ ε ~
κ ι ⊕ α ρ ο ι δ ο ς
~ ε ς ι ο τ ε ς

[A] λκίβιος ἀν-έθηκεν καθαρωδὸς νησιώτης.

ADDITIONAL SELECTIONS FOR READING

I

Η ΑΡΠΑΓΟΥ ΤΙΜΩΡΙΑ

This selection, *The Punishment of Harpagus*, is taken from the first book of Herodotus (108 ff.), and serves to illustrate the studied cruelty of oriental torture.

Asty'ages (ὁ Ἀστυάγης), king of the Medes and Persians (594-559 B.C.), fearing lest his grandson would some day supplant him in the kingdom, determined to make away with the boy in his infancy. Accordingly, summoning the nobleman Har'pagus, his chief administrator and the most faithful of his subjects, Astyages gave orders that the child, the son of his daughter Man'danê and Camby'ses, the Persian, be put to death.

Ὁ οὖν Ἀστυάγης καλέσας Ἄρπαγον, ἄνδρα οἰκεῖον καὶ πιστότατόν τε Μήδων καὶ πάντων ἐπιτροπον τῶν ἑαυτοῦ, ἔλεγεν αὐτῷ τοιάδε· “Ἄρπαγε, τὸ πρᾶγμα ὃ ἂν σοι προσ-θῶ, μηδαμῶς παρα-
5 χρήση, μηδὲ ἐμέ τε παρα-βάλλῃ καὶ ἄλλους ἐλό-
μενος ἐξ ὑστέρας σεαυτῷ περι-πέσης. λαβὲ δὲ Μανδάνῃ ἔτεκε παῖδα, φέρων δὲ ἐς σεαυτοῦ ἀπό-
κτεινον. μετὰ δὲ θάψον αὐτὸν ὅτῳ τρόπῳ σὺ αὐτὸς

4. μηδαμῶς παρα-χρήση (παρα-χράσμαι) *by no means disregard* (lit., *abuse, misuse*). § 157.

5. παρα-βάλλῃ (παρα-βάλλομαι) *throw aside, deceive*.

6. ἐξ ὑστέρας (ὑρᾶς) *later*. σεαυτῷ περι-πέσης (περι-πίπτω) *fall foul of yourself, be your own undoing*.

7. ἐς σεαυτοῦ *to your own (home)*. ἐς (= εἰς) is the form regularly employed by Herodotus, as by Thucydides. It is very common in early Greek. Attic prose (except Thucydides) regularly employs εἰς.

8. μετὰ afterwards = μετὰ ταῦτα. ὅτῳ τρόπῳ *in whatever manner*.

βούλει.” ὁ δ' ἀπο-κρίνεται· “ὦ βασιλεῦ, οὔτε ἄλλο-
 10 τε πω παρ-είδες τῷδε τῷ ἀνδρὶ ἄχαρι οὐδέν, ἐς
 ἐξ-αμαρτεῖν. ἀλλ' εἴ σοι φίλον τοῦτο οὕτω γίγνε-
 σθαι, χρή δὴ τό γ' ἐμὸν ὑπηρετεῖσθαι ἐπιτηδείως.”

ταῦτα ἀπο-κρινάμενος ὁ Ἄρπαγος, ὡς παρ-εδόθη
 αὐτῷ τὸ παιδίον κεκοσμημένον τὴν ἐπὶ θανάτῳ, 15
 κλαίων οἴκαδε ἀπ-ήει. παρ-ελθὼν δ' ἔφραζε τῇ
 ἑαυτοῦ γυναικὶ τὸν πάντα ὑπὸ Ἀστυάγους ῥηθέντα
 λόγον. ἡ δὲ πρὸς αὐτὸν λέγει· “Νῦν οὖν τί σοι ἐν
 νῷ ἐστὶ ποιεῖν;” ὁ δ' ἀπο-κρίνεται· “Οὐχ ἧ ἐκέ-
 20 λευσεν Ἀστυάγης. οὐδ' εἰ παρα-φρονήσει τε καὶ
 μανείται κάκιον ἢ νῦν μαίνεται, οὐκ ἔγωγε προσ-
 θήσομαι αὐτῷ τῇ γνώμῃ οὐδ' ἐς φόνον τοιοῦτον
 ὑπηρετήσω. πολλῶν δ' ἔνεκα οὐ φονεύσω αὐτόν,
 καὶ ὅτι ἐμοὶ αὐτῷ συγ-γενῆς ἐστὶν ὁ παῖς, καὶ ὅτι
 ὁ Ἀστυάγης μὲν γέρων τ' ἐστὶ καὶ ἄ-παις. εἰ δ' 25
 ἐθελήσει, τούτου τελευτήσαντος, ἐς τὴν θυγατέρα
 ταύτην ἀνα-βῆναι ἢ τυραννίς, ἧς νῦν τὸν υἱὸν ἀπο-
 κτείνει δι' ἐμοῦ, ἄλλο τι ἢ λείπεται τὸ ἐντεῖθεν ἐμοὶ

9. οὔτε ἄλλοτε πω παρ-είδες, κτλ. *neither at any time in the past (πω) have you observed any untowardness in this man (i.e. in myself), and, etc.*

13. χρή τό γ' ἐμὸν ὑπηρετεῖσθαι ἐπιτ. *my (service) must be rendered dutifully.*

15. κεκοσμημένον τὴν ἐπὶ θανάτῳ (στολήν) *dressed (in) the robe for death, robed for burial.*

17. ῥηθέντα *spoken* (φημί ἐρῶ εἶπον εἶρηκα ἐρρήθην).

22. οὐ προσ-θήσομαι αὐτῷ τῇ γνώμῃ *I will not give assent to his resolve.*

25. ἄ-παις *childless, i.e. without a son.*

26. ἐθελήσει . . . ἀνα-βῆναι *shall (is about to) pass to.*

28. ἄλλο τι ἤ; § 178, II.

κινδύνων ὁ μέγιστος; ἀλλὰ τῆς μὲν ἀσφαλείας
 30 ἔνεκα ἐμοὶ δεῖ τοῦτον τελευτᾶν τὸν παῖδα, δεῖ μέντοι
 τινὰ τῶν τοῦ Ἀστυάγου αὐτοῦ φονεᾶ γενέσθαι καὶ
 μὴ τῶν ἐμῶν.”

ταῦτ' εἶπε καὶ αὐτίκα ἄγγελον ἔπεμπεν ἐπὶ τῶν
 βουκόλων τῶν Ἀστυάγου δὲν ἡπίστατο νομᾶς τ'
 35 ἐπιτηδειοτάτᾳς νέμοντα καὶ ὄρη θηριωδέστατα.
 τούτῳ ὄνομα ἦν Μιθραδάτης. συν-ώκει δ' ἑαυτοῦ
 συν-δούλῃ, ὄνομα δὲ τῇ γυναικὶ ἦν, ἥ συν-ώκει,
 Κυνὴ κατὰ τὴν τῶν Ελλήνων γλῶτταν, κατὰ δὲ τὴν
 Μηδικὴν Σπακώ· τὴν γὰρ κύνα καλοῦσι σπάκα
 40 Μῆδοι.

ἐπεὶ οὖν ὁ βουκόλος σπουδῇ πολλῇ καλούμενος
 ἀφ-έκετο, ἔλεγεν ὁ Ἄρπαγος τάδε· “Κελεύει σε
 Ἀστυάγης τὸ παιδίον τοῦτο λαβόντα θεῖναι ἐς τὸ
 ἐρημότατον τῶν ὄρων, ὅπως ἂν τάχιστα δια-φθαρεῖη.
 45 καὶ τάδε σοι ἐκέλευσεν εἰπεῖν, ἦν μὴ ἀπο-κτείνης
 αὐτό, ἀλλὰ τρόπῳ τινὶ περι-ποιήσης, θανάτῳ τῷ
 κακίστῳ σε δια-χρήσεσθαι. ἐφ-ορᾶν δ' αὐτὸ ἐκ-
 κείμενον τέταγμαί ἐγώ.” ταῦτ' ἀκούσας ὁ βουκό-
 λος καὶ ἀνα-λαβὼν τὸ παιδίον ἦι τὴν αὐτὴν ὀπίσω
 50 ὁδόν, καὶ ἀφ-ικνεῖται ἐς τὴν ἔπαυλιν.

τούτῳ δ' ἄρα καὶ αὐτῷ ἡ γυνή, ἐπίτεξ οὔσα πᾶσαν
 ἡμέραν, τότε πῶς κατὰ δαίμονα τίκτει, οἰχομένου

31. τινὰ τῶν τοῦ Ἀστ. some one of the (servants, household) of Ast.

33. ἐπὶ τῶν βουκόλων . . . δὲν το (one) of the herdsmen . . . whom.

44. δια-φθαρεῖη (δια-φθείρω, A. P. δι-εφθάρην).

47. σε δια-χρήσεσθαι (that) he will destroy you.

48. τέταγμαί (τάττω).

51. ἐπίτεξ οὔσα πᾶσαν ἡμέραν being with child and daily expecting
 deliverance.

τοῦ βουκόλου ἐς πόλιν. ἦσαν δ' ἐν φροντίδι ἀμφό-
 τεροι ἀλλήλων πέρι, ὃ μὲν περὶ τοῦ τόκου τῆς
 γυναικὸς ὀρρωδῶν, ἡ δὲ γυνὴ ὃ τι, οὐκ εἰωθώς, ὃ 55
 Ἄρπαγος μεταπέμφαιτο αὐτῆς τὸν ἄνδρα. ἐπειδὴ
 δὲ οἴκαδ' ἐπ-αν-ελθὼν ἐπ-έστη, οἷα ἐξ ἀ-προσδοκῆ-
 του αὐτὸν ἰδοῦσα ἡ γυνὴ ἤρετο προτέρᾳ, ὃ τι οὕτω
 προθύμως αὐτὸν Ἄρπαγος μετ-επέμψατο. ὃ δ' εἶ-
 πεν· “ὦ γύναι, εἰδὼν τ' ἐς πόλιν ἐλθὼν καὶ ἤκουσα, 60
 ὃ μήτε ἰδεῖν ὠφελον μήτε ποτὲ γενέσθαι ἐς δεσπό-
 τᾶς τοὺς ἡμετέρους. πᾶς μὲν γὰρ ὁ οἶκος Ἀρπάγου
 κλαυθμῷ κατ-είχετο, ἐγὼ δ' ἐκ-πλαγεὶς ἦα ἔσω. ὥς
 δὲ τάχιστα ἐσ-ῆλθον, ὁρῶ παιδίον προ-κείμενον
 ἀσπαῖρόν τε καὶ κραυγανώμενον, κεκοσμημένον 65
 χρῦσῳ τε καὶ ἐσθῆτι ποικίλῃ. Ἄρπαγος δ' ὥς
 εἶδέ με, ἐκέλευσε τὴν ταχίστην ἀνα-λαβόντα τὸ
 παιδίον οἷχεσθαι φέροντα καὶ θεῖναι ἐς τὸ θηριω-
 δέστατον τῶν ὀρῶν, φάσκων τὸν Ἀστυάγῃ εἶναι τὸν
 ταῦτά μοι ἐπι-θέμενον, πολλὰ ἀπειλήσας εἰ μὴ 70
 ταῦτα ποιήσαιμι. καὶ ἐγὼ ἀνα-λαβὼν ἔφερον,
 δοκῶν τῶν τινὸς οἰκετῶν εἶναι· οὐ γὰρ ἄν ποτε
 κατ-έδοξα ἔνθεν γε ἦν. ἀπ-εθαύμαζον δ' ὀρῶν αὐτὸ

55. ὃ τι, οὐκ εἰωθώς, κτλ. *for what reason, not being accustomed (to do so).* § 179, II B.

57. ἐπ-έστη *he stood over* (like a vision in sleep), *he (suddenly) appeared.* οἷα . . . ἰδοῦσα. § 175 e.

61. ὃ μήτε ἰδεῖν ὠφελον μήτε γενέσθαι (that) *which would that I had not seen, etc.* § 153 b.

63. ἐκ-πλαγεὶς (ἐκ-πλήττω, A. P. ἐξ-επλάγην *astonish*).

65. ἀσπαῖρόν τε καὶ κραυγανώμενον *gasping and screaming.*

68. οἷχεσθαι φέροντα (to be gone carrying) *to carry away.*

72. δοκῶν τὸ παιδίον εἶναι τινὸς τῶν οἰκετῶν. οὐ . . . ποτε ἄν κατ-έδοξα ἔνθεν γε ἦν *I could never have guessed whose child it really (γε) was.* § 145.

χρῦσῶ τε καὶ εἵμασι κεκοσμημένον, πρὸς δὲ τού-
 75 τοις καὶ κλαυθμὸν καθ-εστῶτα ἐμ-φανῇ ἐν Ἀρπά-
 γου. εὐθὺς δὲ καθ' ὁδὸν πυθάνομαι τὸν πάντα
 λόγον θεράποντος, ὃς προ-πέμπων μ' ἔξω τῆς
 πόλεως ἐν-εχείρισε τὸ παιδίον, ὅτι ἄρα Μανδάνης
 τ' εἶη παῖς τῆς Ἀστυάγους θυγατρὸς καὶ Καμβύ-
 80 σου τοῦ Κύρου, καὶ Ἀστυάγης κελεύει αὐτὸ ἀπο-
 κτεῖναι. καὶ νῦν δὴ ὅδε ἐστίν."

ἅμα δὲ ταῦτα ἔλεγεν ὁ βουκόλος καὶ ἐκ-καλύψας
 ἀπ-εδείκνυ. ἡ δ' ὡς εἶδε τὸ παιδίον μέγα τε καὶ εὐ-
 ειδὲς ὄν, δακρύνσασα καὶ λαβομένη τῶν γονάτων
 85 τοῦ ἀνδρὸς ἐδεῖτο μηδεμίᾳ τέχνῃ ἐκ-θεῖναι αὐτό.
 ὁ δ' οὐκ ἔφη οἷός τ' εἶναι ἄλλως ταῦτα ποιεῖν· ἐπι-
 φοιτήσκειν γὰρ κατα-σκόπους ἐξ Ἀρπάγου ἐπ-οψο-
 μένους, ἀπ-ολεῖσθαι δ' αὐτὸς κάκιστα, ἔαν μὴ ταῦτα
 ποιήσῃ. ὡς δ' οὐκ ἔπειθεν ἄρα τὸν ἄνδρα, δεύτερα
 90 λέγει ἡ γυνὴ τάδε· "Ἐπεὶ τοίνυν οὐ δύναμαί σε
 πείθειν μὴ ἐκ-θεῖναι, ὧδε σὺ ποίησον, εἰ δὴ πᾶσα
 ἀνάγκη ὀφθῆναι ἐκ-κείμενον. τέτοκα γὰρ καὶ ἐγώ,
 τέτοκα δὲ τεθνεός. τοῦτο μὲν φέρων πρό-θες, τὸν
 δὲ τῆς Ἀστυάγους θυγατρὸς παιῖδα ὡς ἐξ ἡμῶν
 95 ὄντα τρέφωμεν. καὶ οὕτως οὕτῃ σὺ ἀλώσῃ ἀδικῶν

74. εἵμασι (εἶμα) *clothing, especially cloak, wrap.*

75. καθ-εστῶτα ἐμφανῇ (*existing openly*) *prevailing unrepressed.*

84. λαβομένη *claspings.* § 115 c.

86. ἐπι-φοιτήσκειν (ἔφη) *he said there would come.*

87. ἐπ-οψομένους *to see (it).* Fut. Part. of *Purpose*, § 175.

88. ἀπ-ολεῖσθαι (ἀπ-όλλυμαι).

92. τέτοκα (τίκτω).

93. τεθνεός *a still-born child.*

95. ἀλώσῃ *you will be caught (ἀλίσκομαι).*

τοὺς δεσπότας, οὔτε ἡμῖν κακῶς βεβουλευμένα
ἔσται. ὁ τε γὰρ τεθνεὺς βασιλείας ταφῆς τεύξε-
ται, καὶ ὁ περιὼν οὐκ ἀπο-ολεῖ τὴν ψυχὴν."

εὖ μάλα τ' ἔδοξε τῷ βουκόλῳ πρὸς τὰ παρόντα
λέγειν ἢ γυνή, καὶ αὐτίκα ἐποίει ταῦτα. ὃν μὲν 100
ἔφερε θανατώσων παῖδα, τοῦτον μὲν παρα-δίδωσι
τῇ ἑαυτοῦ γυναικί, τὸν δὲ ἑαυτοῦ ὄντα νεκρὸν λαβὼν
ἔθηκε εἰς τὸ ἄγγος ἐν ᾧ ἔφερε τὸν ἕτερον. κοσμή-
σας δὴ τῷ κόσμῳ παντὶ τοῦ ἐτέρου παιδὸς φέρων
εἰς τὸ ἐρημότατον τῶν ὀρῶν τίθησι. ὥς δὲ τρίτη 105
ἡμέρᾳ τῷ παιδίῳ ἐκ-κειμένῳ ἐγένετο, ἦι εἰς πόλιν
ὁ βουκόλος, τῶν τινὰ προβοσκῶν φύλακα αὐτοῦ
κατα-λιπών, ἐλθὼν δὲ εἰς τοῦ Ἀρπάγου ἀπο-δεικνύ-
ναι ἔφη ἔτοιμος εἶναι τοῦ παιδίου τὸν νεκρόν.
πέμπσας δ' ὁ Ἀρπαγος τῶν ἑαυτοῦ δορυφόρων τοὺς 110
πιστοτάτους εἶδέ τε διὰ τούτων καὶ ἔθαψε τοῦ βου-
κόλου τὸ παιδίον. καὶ τὸ μὲν ἐτέθαπτο, τὸν δὲ
ὑστερον τούτων Κῦρον ὀνομασθέντα παρα-λαβοῦσα
ἔτρεφεν ἢ γυνή τοῦ βουκόλου, ὄνομα ἄλλο πού τι
καὶ οὐ Κῦρον θεμένην. 115

ἐπειδὴ δ' ἦν δεκαετὴς ὁ παῖς, πρᾶγμα εἰς αὐτὸν
τοιόνδε γενόμενον ἐξ-έφηεν αὐτόν. ἔπαιζεν ἐν τῇ
κώμῃ ταύτῃ ἐν ᾗ ἦσαν καὶ αἱ βουκολίαι αὐται,
ἔπαιζε δὲ μετ' ἄλλων ἡλίκων ἐν ὁδῷ. καὶ οἱ παῖ-

97. τεύξεται (τυγχάνω). § 115 e.

99. πρὸς τὰ παρόντα *in view of the present* (i.e. existing) circumstances.

101. θανατώσων *for the purpose of putting to death*. Future participle.

112. καὶ τὸ μὲν ἐτέθαπτο *and (now) the one (child) lay buried (had been buried)*. § 138.

115. θεμένη *bestowing (upon), giving*. Aor. mid. of τίθημι.

120 δες παίζοντες εἶλοντο ἑαυτῶν βασιλεῆ εἶναι τοῦτον
δὴ τὸν τοῦ βουκόλου ἐπὶ κλησιν παῖδα.

ὁ δὲ αὐτῶν δι-έταξε τοὺς μὲν οἰκίᾱς οἰκοδομεῖν,
τοὺς δὲ δορυφόρους εἶναι, τὸν δὲ πού τινα αὐτῶν
ὀφθαλμὸν βασιλέως εἶναι, τῷ δὲ τινι τὰς ἀγγελίᾱς
125 φέρειν ἐδίδου γέρας, ὡς ἐκάστῳ ἔργον προσ-τάττων.
εἰς δὲ τούτων τῶν παίδων συμ-παίζων, ὦν Ἀρτεμβά-
ρους παῖς ἀνδρὸς δοκίμου ἐν Μῆδοις (οὐ γὰρ δὴ
ἐποίησε τὸ προσ-ταχθὲν ἐκ τοῦ Κύρου) ἐκέλευε
αὐτὸν τοὺς ἄλλους παῖδας δια-λαβεῖν, πειθομένων
130 δὲ τῶν παίδων ὁ Κύρος τὸν παῖδα μάλα γε τρᾶχέως
περι-εἶπε μαστίγων. ὁ δὲ ἐπειδὴ ἀφ-εἶθη τάχιστα,
ὥς γε δὴ ἀνάξια ἑαυτοῦ παθὼν, κατ-ελθὼν ἐς πόλιν
πρὸς τὸν πατέρα ἀπ-ωκτίζετο ὦν ὑπὸ Κύρου ἔτυχε,
λέγων δὲ οὐ Κύρου (οὐ γάρ τί πω ἦν τοῦτο τὸ
135 ὄνομα) ἀλλὰ πρὸς τοῦ βουκόλου τοῦ Ἀστυάγου
παιδός. ὁ δὲ Ἀρτεμβάρης ὀργῇ ὡς εἶχεν ἐλθὼν
παρὰ τὸν Ἀστυάγη καὶ ἅμα ἀγόμενος τὸν παῖδα
ἀνάξια πράγματα ἔφη πεπονθέναι, λέγων, “Ω βα-
σιλεῦ, ὑπὸ τοῦ σοῦ δούλου, βουκόλου δὲ παιδὸς ὧδε

121. ἐπὶ κλησιν *in name only*. Adverb. use of acc. ἐπὶ κλησις *an added name, surname*.

124. ὀφθαλμὸν βασιλέως. 'The King's Eye' was in Persia the name of a confidential adviser to the king. τῷ δὲ . . . ἐδίδου γέρας *and to another he assigned the office*. γέρας (τὸ) *a gift of honor*.

125. ὡς ἐκάστῳ *merely to each one* (ἐκάστῳ).

128. ἐκέλευε. 'The subject is ὁ Κύρος.

130. τρᾶχέως περι-εἶπε μαστίγων *he handled him roughly, whipping him*.

131. ἐπειδὴ ἀφ-εἶθη τάχιστα *as soon as he was released*. § 98.

136. ὀργῇ ὡς εἶχεν *in anger just as he was, i.e. without delay, at once, without ceremony, etc.*

περι-ὑβρίσμεθα,” δεικνὺς τοῦ παιδὸς τοὺς ὤμους. 140
 ἀκούσας δὲ καὶ ἰδὼν Ἀστυάγης, ἐθέλων τιμωρῆσαι
 τῷ παιδί τιμῆς τῆς Ἀρτεμβάρους ἔνεκα, μετ-επέμ-
 πετο τὸν τε βουκόλον καὶ τὸν παῖδα. ἐπειδὴ δὲ
 παρ-ῆσαν ἀμφότεροι, βλέψας πρὸς τὸν Κῦρον ὁ
 Ἀστυάγης “Σὺ δὴ,” ἔφη, “ὦν τοῦδε τοιούτου ὄντος 145
 παῖς ἐτόλμησας τὸν τοῦδε παῖδα πρῶτον ὄντος παρ’
 ἐμοὶ αἰκία τοιαῦδε περι-έπειν;” ὁ δ’ ἀπ-εκρίνετο
 ὡδε. “ὦ Δέσποτα,” ἔφη, “ἐγὼ ταῦτα τοῦτον ἐποί-
 ησα σὺν δίκῃ. οἱ μὲν γὰρ ἐκ τῆς κόμης παῖδες,
 ὧν καὶ ὅδε ἦν, παίζοντες σφῶν αὐτῶν ἐστήσαντό 150
 με βασιλεῆ. ἐδόκουν γὰρ αὐτοῖς εἶναι ἐς τοῦτο ἐπι-
 τηδειότατος. οἱ μὲν νῦν ἄλλοι παῖδες τὰ ἐπι-
 ταπτόμενα ἐπ-ετέλουν, οὗτος δὲ ἡνυκούσκει τε καὶ
 λόγον εἶχεν οὐδένα ἐς ὃ ἔλαβε τὴν δίκην. εἰ οὖν
 δὴ τοῦδε ἔνεκα ἄξιος τοῦ κακοῦ εἰμί, ὅδε σοι 155
 πάρ-ειμι.”

ταῦτα λέγοντος τοῦ παιδὸς τὸν Ἀστυάγῃ ἐσ-ῆει
 ἀνάγνωσις αὐτοῦ, καὶ αὐτῷ ὃ τε χαρακτήρ τοῦ
 προσώπου προσ-φέρεσθαι ἐδόκει ἐς ἑαυτόν, καὶ ἡ
 ἀπόκρισις ἐλευθερωτέρᾳ εἶναι, καὶ ὁ χρόνος τῆς 160
 ἐκθέσεως τῇ ἡλικίᾳ τοῦ παιδὸς ἐδόκει συμ-βαίνειν.

142. wishing to punish the boy for the sake of the honor of Artembares.

150. σφῶν αὐτῶν of themselves.

153. ἡνυκούσκει. ἀνηκουστέω refuse to obey, disobey.

154. ἐς δὲ until.

157. τὸν Ἀστυάγῃ ἐσ-ῆει ἀνάγνωσις (there) came to Astyages recogni-
 tion, etc.

159. προσ-φέρεσθαι ἐς ἑαυτόν to correspond to himself, to be like his own.

160. ἐλευθερωτέρᾳ too independent (i.e. for a slave's child to utter).

160. ὁ χρόνος τῆς ἐκθέσεως the lapse of time since the exposure.

ἐκ-πλαγεῖς δὲ τούτοις ἐπὶ χρόνον ἄφθογγος ἦν.
 μόγισ δὲ δὴ ποτε ἀν-ενεχθεὶς εἶπεν, ἐθέλων ἐκ-
 πέμψαι τὸν Ἀρτεμβάρη, ἵνα τὸν βουκόλον μόνον
 165 λαβὼν βασανίσῃ, “Ἀρτέμβαρης,” ἔφη, “ἐγὼ ταῦτα
 ποιήσω ὥστε σὲ καὶ τὸν παῖδα τὸν σὸν μηδὲν ἐπι-
 μέμφεσθαι.” τὸν μὲν δὴ Ἀρτεμβάρη πέμπει, τὸν
 δὲ Κῦρον ἦγον ἔσω οἱ θεράποντες κελεύσαντος τοῦ
 Ἀστυάγους. ἐπεὶ δὲ ὑπ-ελέλειπτο ὁ βουκόλος μό-
 170 νος, τάδε ἤρετο αὐτὸν ὁ Ἀστυάγης, πόθεν λάβοι
 τὸν παῖδα καὶ τίς εἴη ὁ παρα-δούς. ὁ δὲ ἐξ ἑαυτοῦ
 τε ἔφη γεγονέναι καὶ τὴν τεκοῦσαν αὐτὸν εἶναι ἔτι
 παρ’ ἑαυτῷ. Ἀστυάγης δ’ αὐτὸν οὐκ εἶδ’ βουλεύ-
 εσθαι ἔφη ἐπι-θυμοῦντα ἐς ἀνάγκας μεγάλᾳς
 175 ἀφ-ικνεῖσθαι, ἅμα τε λέγων ταῦτα ἐσήμαινε τοῖς
 δορυφόροις λαμβάνειν αὐτόν. ὁ δὲ ἀγόμενος ἐς
 τὰς ἀνάγκας οὕτω δὴ ἔφαινε τὸν ὄντα λόγον. ἀρ-
 χόμενος δὲ ἀπ’ ἀρχῆς δι-εξ-ῆει τῇ ἀληθείᾳ χρώμε-
 νος, καὶ κατ-έβαινεν ἐς λιτάς τε καὶ συγγνώμην
 180 ἑαυτῷ κελεύων ἔχειν αὐτόν.

Ἀστυάγης δὲ τοῦ μὲν βουκόλου τὴν ἀλήθειαν
 ἐκ-φήναντος λόγον ἤδη καὶ ἐλάττω ἐποιεῖτο, Ἀρ-
 πάγῳ δὲ καὶ μεγάλως μεμφόμενος καλεῖν αὐτὸν
 τοὺς δορυφόρους ἐκέλευεν. ἐπεὶ δὲ παρ-ἦν αὐτῷ
 185 ὁ Ἀρπαγος, ἤρετο αὐτὸν Ἀστυάγης. “Ἀρπαγε,
 τίνι δὴ μόρῳ τὸν παῖδα κατ-εχρήσω ὃν σοι παρ-

162. ἐκ-πλαγεῖς (ἐκ-πλήττω) amazed, dumfounded.

163. ἀν-ενεχθεὶς recovering himself.

174. ἀνάγκας (necessities) tortures.

182. ἐκ-φήναντος. ἐκ-φαίνω. Aorist participle.

186. κατ-εχρήσω. κατα-χράσμαι use to the uttermost, make away with, kill.

ἔδωκα ἐκ θυγατρὸς γεγονότα τῆς ἐμῆς;” ὁ δ’
 Ἄρπαγος ὡς εἶδε τὸν βουκόλον ἔνδον ὄντα, οὐ
 τρέπεται ἐπὶ ψευδῇ ὁδόν, ἵνα μὴ ἐλεγχόμενος ἀλί-
 σκηται, ἀλλὰ λέγει τάδε. “ὦ βασιλεῦ, ἐπειδὴ 190
 παρ-έλαβον τὸ παιδίον, ἐβούλευον σκοπῶν ὅπως σοί
 τε ποιήσω κατὰ νοῦν καὶ ἐγὼ πρὸς σε γιγνόμενος
 ἀναμάρτητος μήτε θυγατρὶ τῇ σῇ μήτε αὐτῷ σοὶ
 εἶην αὐθέντης. ποιῶ δὴ ὧδε. καλέσῃς τὸν βουκό-
 λον τόνδε παρα-δίδωμι τὸ παιδίον, φάσκων σέ εἶναι 195
 τὸν κελεύοντα ἀπο-κτεῖναι αὐτό. καὶ λέγων τοῦτό
 γ’ οὐκ ἐψευσδόμην, σὺ γὰρ ἐν-ετέλλου οὕτω. παρα-
 δίδωμι μέντοι τῷδε κατὰ τάδε ἐν-τειλάμενος, θείναι
 αὐτὸν ἐς ἔρημον ὄρος καὶ παρα-μένοντα φυλάττειν
 ἕως ἂν τελευτήσῃ, ἀπειλήσῃς παντοῖα τῷδε ἣν μὴ 200
 τάδε ἐπιτελῇ ποιήσῃ. ἐπειδὴ δὲ ποιήσαντος τούτου
 τὰ κελεύόμενα ἐτελεύτησε τὸ παιδίον, πέμψῃς τῶν
 εὐνούχων τοὺς πιστοτάτους καὶ εἶδον δι’ ἐκείνου
 καὶ ἔθαιψα αὐτόν. οὕτως εἶχεν, ὦ βασιλεῦ, περὶ
 τοῦ πράγματος τούτου, καὶ τοιούτῳ θανάτῳ ἐχρή- 205
 σατο ὁ παῖς.”

Ἄρπαγος μὲν δὴ τὸν ἀληθῆ ἔφαινε λόγον, Ἄστυ-
 άγης δὲ κρύπτων ὢν αὐτῷ ἐν-εἶχε χόλον διὰ τὸ
 γεγονός, πρῶτον μὲν, καθάπερ ἤκουσεν αὐτὸς παρὰ

189. ἵνα μὴ ἐλεγχόμενος ἀλίσκηται *be convicted on cross-examination. ἐλέγχω put to the test, cross-examine.*

191 ff. ὅπως . . . ποιήσω (aor. subj.) . . . καὶ . . . εἶην (= ὦ). §§ 156, 179, II B.

198. κατὰ τάδε ἐν-τειλάμενος *having given commands to this (i.e. the following) effect.*

208. δὲν αὐτῷ ἐν-εἶχε χόλον *the anger which he felt toward him.*

210 τοῦ βουκόλου τὸ πρᾶγμα, πάλιν δι-ηγεῖτο τῷ Ἄρ-
 πάγῳ, μετὰ δέ, ὡς ἐπαλλλόγητο αὐτῷ, κατ-έβαινε
 λέγων ὅτι περί-εστί τε ὁ παῖς καὶ τὸ γεγονὸς ἔχει
 καλῶς. “Τῷ τε γὰρ πεποιημένῳ,” ἔφη λέγων, “ἐς
 τὸν παῖδα τοῦτον ἔκαμνον μεγάλως, καὶ θυγατρὶ τῇ
 215 ἐμῇ δια-βεβλημένος οὐκ ἐν ἐλαφρῷ ἐποιούμην. ὡς
 οὖν τῆς τύχης εὖ μεθ-εστώσης, τοῦτο μὲν τὸν σεαυ-
 τοῦ παῖδα ἀπό-πεμψιον παρὰ τὸν παῖδα τὸν νεήλυδα,
 τοῦτο δέ, σῶστρα γὰρ τοῦ παιδὸς μέλλω θύειν οἷς
 θεῶν ἢ τῆς αὐτῆς πρόσ-κειται, πάρι-σθί μοι ἐπὶ
 220 δεῖπνον.”

Ἄρπαγος μὲν ὡς ἤκουσε ταῦτα, προσ-κυνήσας
 καὶ μεγάλα ποιήσας ὅτι ἐπὶ δεῖπνον ἐκέκλητο, ἦει
 ἐς τὰ οἰκία. ἐσ-ελθὼν δὲ τὴν ταχίστην (τὴν γὰρ
 αὐτῷ παῖς εἷς μόνος, ἔτη τρία καὶ δέκα που μάλιστα
 225 γεγονώς), τοῦτον ἐκ-πέμπει ἵεναι τε κελεύων ἐς
 Ἄστυάγους καὶ ποιεῖν ὃ τι ἂν ἐκεῖνος κελεύῃ.
 αὐτὸς δὲ περιχαρὴς ὢν φράζει τῇ γυναικὶ τὰ συν-
 τυχόντα.

Ἄστυάγης δέ, ὡς αὐτῷ ἀφ-ἴκετο ὁ Ἄρπάγου παῖς,
 230 σφάξας αὐτὸν καὶ κατὰ μέλη δι-ελών, τὰ μὲν
 ὤπησε, τὰ δὲ ἤψησε τῶν κρεῶν, εὖτυκτα δὲ ποιη-
 σάμενος εἶχεν ἑτοιμα. ἐπειδὴ δὲ τῆς ὥρας γιγνο-
 μένης τοῦ δεῖπνου παρ-ῆσαν οἱ τ' ἄλλοι δαιτυμόνες

211. ἐπαλλλόγητο *it had been repeated* (παλλολογέω). § 120 b.

215. οὐκ ἐν ἐλαφρῷ ἐποιούμην *I did not bear it lightly.*

216. τοῦτο μὲν . . . τοῦτο δέ = μὲν . . . δέ.

222. ἐκέκλητο (καλέω).

224. ἔτη τρία καὶ δέκα που μάλιστα γεγονώς *about thirteen years of age.*

227. τὰ συν-τυχόντα *the things that had happened.*

καὶ ὁ Ἄρπαγος, τοῖς μὲν ἄλλοις καὶ αὐτῷ Ἀστυάγει
 παρ-ετίθεντο τράπεζαι μεστὰι μηλείων κρεῶν, Ἄρ- 235
 πάγῳ δὲ τοῦ παιδὸς τοῦ ἑαυτοῦ, πλὴν κεφαλῆς τε
 καὶ ἄκρων χειρῶν τε καὶ ποδῶν, τὰ ἄλλα πάντα.
 ταῦτα δὲ χωρὶς ἔκειτο ἐπὶ κανῶ κατα-κεκαλυμμένα.

ἐπεὶ δὲ τῷ Ἀρπάγῳ ἐδόκει ἄλις ἔχειν τῆς βορᾶς,
 Ἀστυάγης ἤρετο αὐτὸν εἰ ἡσθείη τι τῷ δείπνῳ. 240
 ἀπο-κρίνομένου δὲ Ἀρπάγου ὅτι καὶ μάλα ἡσθη,
 παρ-έφερον οἷς προσ-έκειτο τὴν κεφαλὴν τοῦ παιδὸς
 κατα-κεκαλυμμένην καὶ τὰς χεῖρας καὶ τοὺς πόδας,
 Ἄρπαγον δὲ ἐκέλευον προσ-στάντες ἀπο-καλύπτειν
 τε καὶ λαβεῖν ὃ βούλεται αὐτῶν. πειθόμενος δὲ ὁ 245
 Ἄρπαγος καὶ ἀπο-καλύπτων ὁρᾷ τοῦ παιδὸς τὰ
 λείμματα, ἰδὼν δὲ οὔτε ἐξ-επλάγῃ ἐντὸς τε αὐτοῦ
 γίγνεται. ἤρετο δὲ αὐτὸν Ἀστυάγης εἰ γινώσκει
 ὅτου θηρίου κρέα βεβρώκει. ὃ δὲ καὶ γινώσκειν
 ἔφη καὶ ἀρεστὸν εἶναι πᾶν, ὃ ἂν ὁ βασιλεὺς ποιῇ. 250
 ταῦτα δ' ἀπο-κρινάμενος καὶ ἀνα-λαβὼν τὰ λοιπὰ
 τῶν κρεῶν οἴκαδ' ἀπ-ήει. ἐντεῦθεν δ' ἔμελλεν, ὥς
 ἐγὼ δοκῶ, συλ-λέξᾱς θάψειν τὰ πάντα.

235. *τράπεζαι*. Each guest had a separate table, which was placed beside him.

237. *ἄκρων χειρῶν* the hands. In the famous feast of Thyestes, when he was made to eat the flesh of his own children, which was set before him by his kinsman Atreus, the same parts of the body, the head, hands, and feet, were kept apart in a basket. See the *Agamemnon* of Aeschylus, 1587 ff. The reason for this is disclosed in the concluding paragraph of the story.

240. *εἰ ἡσθείη τι τῷ δείπνῳ* if he had enjoyed the dinner. *τι* at all.

II-III

After so ferociously wreaking vengeance upon the nobleman Harpagus, Astyages sent the boy Cyrus to his parents in Persia, who received him with great rejoicing, forasmuch as they had supposed him dead. In course of time the lad grew to manhood, and conspired with Harpagus and others to overthrow his grandfather. The revolt was successful; Astyages was deposed; and Cyrus became king of the Medes and Persians, with Persia in the ascendancy. By vastly enlarging the boundaries of his empire, Cyrus gained for himself the title of "The Great." His rule extended from 558-529 B.C.

About the time that Cyrus usurped the throne of Persia, Croesus, son of Alyat'es, succeeded to the rule of Lydia (c. 560 B.C.), with his capital at Sardis. He extended his kingdom as far east as the Halys river, which was the westernmost boundary of the empire of Astyages, and attacked and subjugated the Aeolian, Ionian, and Dorian Greek cities of Asia Minor, except Miletus; and from the tribute levied upon his subjects and from the gold mines of Asia Minor he became fabulously rich.

Upon the fall of Astyages in 550, Croesus determined to attack Cyrus and the Persians, and for this purpose conducted an expedition across the Halys river, urged forward by the response of the oracle at Delphi: *Κροῖσος, "Ἄλυν διαβάς, μεγάλην ἀρχὴν διαλῶσει Croesus, if he cross the Halys, will destroy a great empire.* Croesus believed that "the great empire" would be that of Cyrus, but as events proved he was himself defeated and forced back into Sardis and there taken captive by Cyrus (c. 546 B.C.).

"The capture of Sardis was an eventuality of which no one had seriously thought. So great had been the wealth and might of Croesus, so dizzy the height of his power, that none deemed his overthrow possible; and the sheer and sudden fall into nothingness made perhaps a deeper and more abiding impression on the imagination of Hellas than any other historical event. It was the most illustrious example that the Greeks had ever witnessed of their favorite doctrine that the gods visit with jealousy men who enjoy too great prosperity. And the personality of Croesus himself crept into their sympathies—the admirer of Hellenic art and wisdom, the adorer of Hellenic gods, the generous giver out of his abundant wealth. Never more than for the memory of Croesus did Greece put forth the power of that genius, which she possessed in such full measure, of weaving round an event of history tales which have a deep and touching import as lessons for the life of man."¹

¹ J. B. Bury. *History of Greece*, I, p. 238.

Some of these tales are told in selections II and III, and revolve about the visit of the Athenian lawgiver, Solon, to the court of the Lydian monarch. In view of the fact, however, that Solon's archonship fell between 594 and 590 B.C., while Croesus did not ascend the throne until about 560 B.C., the story of the visit of Solon to Croesus is perhaps apocryphal, although Solon appears not to have died until after Croesus' accession. But whatever the element of truth in these tales, they admirably illustrate the style of Herodotus and his belief in divine nemesis.

II

ΠΑΝ ΕΣΤΙΝ ΑΝΘΡΩΠΟΣ ΣΥΜΦΟΡΑ

Ἀλυάττης μὲν ὁ Λυδὸς . . . τελευτᾷ, βασιλεύσας
 ἔτη ἑπτὰ καὶ πεντήκοντα. . . . τελευτήσαντος δὲ
 Ἀλυάττου, ἐξ-εδέξατο τὴν βασιλείαν Κροῖσος ὁ
 Ἀλυάττου, ἑτῶν ὧν ἡλικίαν πέντε καὶ τριάκοντα,
 καὶ τύραννος ἐγένετο πάντων τῶν ἔθνων τῶν ἐντὸς 5
 Ἰλίου ποταμοῦ, ὃς ῥέων ἀπὸ μεσημβρίας μεταξὺ
 τῶν Συρίων τε καὶ τῶν Παφλαγόνων ἐκ-βάλλει πρὸς
 βορέαν ἄνεμον εἰς τὸν Εὐξείνιον καλούμενον πόντον.

οὗτος ὁ Κροῖσος πρῶτος τῶν βαρβάρων ὧν ἴσμεν
 τοὺς μὲν Ἑλλήνων κατ-εστρέφατο εἰς φόρου ἀπ- 10
 αγωγὴν, τοὺς δὲ φίλους προσ-εποιήσατο. κατ-
 εστρέφατο μὲν Ἰωνάς τε καὶ Αἰολεῆς καὶ Δωριεῆς
 τοὺς ἐν τῇ Ἀσίᾳ, φίλους δὲ προσ-εποιήσατο Λακε-
 δαιμονίους. πρὸ δὲ τῆς Κροίσου ἀρχῆς πάντες
 Ἕλληνες ἦσαν ἐλεύθεροι. 15

χρόνου δ' ἐπι-γιγνομένου καὶ κατ-εστραμμένων

1. Alyattes was king of Lydia (c. 617-560 B.C.).

4. ἑτῶν ὧν ἡλικίαν, κτλ. *being 35 years of age.* §§ 113 d, 114.

9. βαρβάρων ὧν ἴσμεν for βαρβάρων οὓς ἴσμεν. § 102.

10. εἰς φόρου ἀπ-αγωγὴν to the payment of tribute.

13. Λακεδαιμονίους, τοῦτ' ἔστι, τοὺς ἐν τῇ Ἑλλάδι Δωριεῆς.

σχεδὸν πάντων τῶν ἐθνῶν τῶν ἐντὸς Ἑλλυος ποτα-
μοῦ (πλὴν γὰρ τῶν Κιλικίων καὶ Λυκίων, τοὺς
ἄλλους πάντας ὑφ' ἑαυτοῦ εἶχε κατα-στρεψάμενος ὁ
20 Κροῖσος), κατ-εστραμμένων δὲ τούτων ἀφ-ικνούνται
ἐς Σάρδεις, ἀκμαζούσας πλούτῳ, ἄλλοι τε οἱ πάντες
ἐκ τῆς Ἑλλάδος σοφισταί, οἱ τοῦτον τὸν χρόνον
ἐτύγχανον ὄντες, καὶ δὴ καὶ Σόλων ἀνὴρ Ἀθηναῖος.
ἀφ-ικόμενος δ' ἐξενίζετο ἐν τοῖς βασιλείοις ὑπὸ τοῦ
25 Κροίσου.

μετὰ δὲ ἡμέρα τρίτη ἢ τετάρτη, κελεύσαντος
τοῦ Κροίσου, τὸν Σόλωνα θεράποντες περι-ῆγον
κατὰ τοὺς θησαυροὺς καὶ ἐπ-εδείκνυσαν πάντα
μεγάλα τ' ὄντα καὶ ὄλβια. ἐπειδὴ δ' ἐθεάσατο
30 καὶ ἐσκέφατο τὰ πάντα ὁ Σόλων, ὡς αὐτῷ κατὰ και-
ρὸν ἦν, ἤρετο ὁ Κροῖσος τάδε · “ὦ ξένε Ἀθηναῖε,
παρ' ἡμᾶς γὰρ περὶ σοῦ λόγος ἀφ-ίκεται πολὺς καὶ
σοφίᾳς πέρι τῆς σῆς καὶ πλάνης, ὡς φιλοσοφῶν
γῆν πολλὴν θεωρίᾳς ἕνεκεν ἐπ-ελήλυθας. νῦν οὖν
35 ἐπ-ερωτᾷ σε ἡμερος ἐπ-ἤλθέ με εἴ τινα ἤδη πάντων
εἶδες ὀλβιώτατον.”

ὁ μὲν ἐλπίζων αὐτὸς εἶναι τῶν ἀνθρώπων ὀλβιώ-
τατος ταῦτ' ἐπ-ηρώτᾳ. Σόλων δ' οὐδὲν θωπεύσας,

19. εἶχε κατα-στρεψάμενος *he had made subject (he held having subdud).*

20. μετὰ δὲ ἡμέρα τρίτη *afterward on the third day.* § 122 a.

30. ὡς αὐτῷ κατὰ καιρὸν ἦν *as he had opportunity.*

32. λόγος . . . πολὺς *frequent report.*

33. ὡς φιλοσοφῶν *how through love of knowledge.*

35. ἡμερος ἐπ-ἤλθέ με *a desire has come upon me.*

37. ἐλπίζων *expecting, thinking.*

38. οὐδὲν θωπεύσας *not resorting to flattery.*

ἀλλὰ τῇ ἀλθρεία χρησάμενος λέγει· “ὦ βασιλεῦ,
 Τέλλον Ἀθηναῖον.” ἀπο-θανυμάσας δὲ Κροῖσος τὸ 40
 λεχθὲν ἤρετο ἐπι-στρεφῶς· “Διὰ τί δὴ κρίνεις Τέλ-
 λον εἶναι ὀλβιώτατον;” ὁ δ’ εἶπε· “Τέλλῳ τοῦτο
 μέν, τῆς πόλεως εὖ ἐχούσης, παῖδες ἦσαν καλοὶ τε
 καὶ ἀγαθοί, καὶ εἶδεν αὐτοῖς ἀπᾶσι τέκνα ἐκ-γενόμενα
 καὶ πάντα παρα-μείναντα, τοῦτο δὲ τοῦ βίου εὖ 45
 ἔχοντι, ὡς τὰ παρ’ ἡμῖν, τελευτὴ τοῦ βίου λαμπρο-
 τάτῃ ἐπ-εγένετο. γενομένης γὰρ τοῖς Ἀθηναίοις
 μάχης πρὸς τοὺς ἄστν-γείτονας ἐν Ἐλευσίνι, βο-
 θήσας καὶ τροπὴν ποιήσας τῶν πολεμίων ἀπ-έθανε
 κάλλιστα. καὶ αὐτὸν δημοσίᾳ τ’ ἔθαψαν οἱ Ἀθη- 50
 ναῖοι αὐτόθι ἥπερ ἔπεσε καὶ ἐτίμησαν μεγάλως.”

ὥς δὲ τὰ κατὰ τὸν Τέλλον εἶπεν ὁ Σόλων πολλὰ
 τε καὶ ὄλβια, ἐπ-ήρετο αὐτὸν ὁ Κροῖσος τίνα δεύτε-
 ρον μετ’ ἐκείνου ἴδοι, δοκῶν πάνν τὰ δευτεραῖα
 γοῦν οἶσεσθαι. ὁ δ’ εἶπε· “Κλέοβίν τε καὶ Βίτωνα. 55
 τούτοις γὰρ οὔσι γένος Ἀργεῖοις βίος τ’ ἀρκῶν

40. τὸ λεχθὲν *the reply* (λέγω).

41. ἐπι-στρεφῶς *severely, earnestly* (lit., turning upon).

43. τοῦτο μέν . . . τοῦτο δέ (45) very frequent in Herodotus for μέν . . . δέ. τῆς πόλεως εὖ ἐχούσης *his city being prosperous*.

44. εἶδεν . . . τέκνα ἐκ-γενόμενα *he saw children born*.

45. τοῦ βίου εὖ ἔχοντι (αὐτῷ) (*to him being well off (in the means) of life*) *to him in the midst of prosperity*.

48. ἐν Ἐλευσίνι *at Eleusis, a few miles northwest of Athens*.

51. αὐτόθι ἥπερ *on the very spot where*.

52. τὰ κατὰ τὸν Τέλλον πολλὰ, κτλ. *the many blessings (the great prosperity) of Tellus*.

54. ἴδοι, § 179, II B. δοκῶν, κτλ. *supposing that he would at any rate (γοῦν) certainly (πάνν) receive second place (carry away the second prize)*.

56. βίος ἀρκῶν ὑπ-ἦν *livelihood sufficient (for their needs) was (theirs)*.

ὑπ-ἦν καὶ πρὸς τούτῳ ῥώμῃ σώματος τοιάδε · ἀθλο-
 φόροι τ' ἀμφοτέρω ὁμοίως ἦσαν, καὶ δὴ καὶ λέγεται
 ὁδε ὁ λόγος. ἐορτῆς οὔσης τῇ Ἑρᾷ τοῖς Ἀργείοις,
 60 ἔδει πάντως τὴν μητέρα αὐτῶν, ἰέρειαν οὔσαν,
 ζεύγει κομισθῆναι ἐς τὸ ἱερόν. οἱ δὲ βόες ἐκ τοῦ
 ἀγροῦ οὐ παρ-εγίνοντο αὐτοῖς ἐν ὥρᾳ. ἐκ-κληρό-
 μενοι δὲ τῇ ὥρᾳ οἱ νεανῖαι ὑπο-δύντες αὐτοὶ τὴν
 ζεύγλην εἴλκον τὴν ἄμαξαν, ἐπὶ δὲ τῆς ἀμάξης
 65 ὠχεῖτο ὑπ' αὐτῶν ἡ μήτηρ. σταδίους δὲ πέντε καὶ
 τετταράκοντα δια-κομίσαντες ἀφ-ίκοντο ἐς τὸ ἱερόν.

“ταῦτα δ' αὐτοῖς ποιήσασι καὶ ὀφθεῖσι ὑπὸ τῆς
 πανηγύρεως τελευτῇ τοῦ βίου ἀρίστη ἐπ-εγένετο,
 δι-έδειξέ τ' ἐν τούτοις ὁ θεὸς ὡς ἄμεινον εἴη ἀν-
 70 θρώπῳ τεθνάναι ἢ ζῆν. οἱ μὲν γὰρ Ἀργεῖοι περι-
 στάντες ἐμακάριζον τὴν τῶν νεανίων ῥώμην, αἱ δ'
 Ἀργεῖαι τὴν μητέρα αὐτῶν, οἷων τέκνων ἔτυχεν. ἡ
 δὲ μήτηρ περι-χαρῆς οὔσα τῷ ἔργῳ καὶ τῇ φήμῃ,
 στᾶσα ἐναντίον τοῦ ἀγάλματος ἠὔχετο Κλεόβει τε
 75 καὶ Βίτωνι, τοῖς ἐαυτῆς τέκνοις, οἳ αὐτὴν ἐτίμησαν

61. ζεύγει κομισθῆναι *to be conveyed by team, be taken by carriage.*

62. ἐν ὥρᾳ *in season.* ἐκ-κληρόμενοι τῇ ὥρᾳ *being prevented (excluded) by the (lack of) time.*

63. ὑπο-δύντες. § 86.

67. ὀφθεῖσι (ὀράω).

69. ὁ θεός, but in l. 76 ἡ θεός (*i.e.* Ἑρᾷ). The masculine is used here of the divine power of the deity, regardless of the sex of the god in question.

70. τεθνάναι *to be dead* (ἀπο-θνήσκω).

72. οἷων τέκνων ἔτυχεν *what children she had obtained, i.e. that she had been blessed with such children!*

74. ἠὔχετο τὴν θεὸν δοῦναι Κλεόβει *she prayed the goddess to give to Kleobis, etc.*

75. αὐτὴν *her, i.e. the goddess.*

μεγάλως, τὴν θεὸν δοῦναι ὁ ἀνθρώπῳ τυχεῖν ἀριστόν ἐστιν. μετὰ δὲ ταύτην τὴν εὐχήν, ὡς ἔθυσάν τε καὶ εὐωχήθησαν, κατα-κοιμηθέντες ἐν αὐτῷ τῷ ἱερῷ οἱ νεᾶνῖαι οὐκέτι ἀν-έστησαν, ἀλλὰ ἐν τῷ τέλει τούτῳ κατ-έσχοντο. οἱ δ' Ἀργεῖοι 80 εἰκόνας αὐτῶν ποιησάμενοι ἀν-έθεσαν ἐς Δελφοὺς ὡς ἀνδρῶν ἀρίστων γενομένων.”

Σόλων μὲν δὴ εὐδαιμονίᾳς τὰ δευτεραῖα ἔνεμε τούτοις, Κροῖσος δ' ἐς ὀργὴν πεσὼν εἶπεν· “ᾧ ἔξενε Ἀθηναῖε, ἢ δ' ἡμετέρᾳ εὐδαιμονίᾳ οὕτως ἀπ-έρριπται 85 ἐς τὸ μηδὲν ὥστε οὐδὲ ἰδιωτῶν ἀνδρῶν ἀξίους ἡμᾶς ἐποίησας ;” ὁ δ' εἶπεν· “ᾧ Κροῖσε, ἐπιστάμενόν με τὸ θεῖον, ὅτι φθονερόν ἐστιν, ἐρωτᾷς ἀνθρωπείων πρᾶγμάτων πέρι. ἐν γὰρ τῷ μακρῷ χρόνῳ πολλὰ μὲν ἐστὶν ἰδεῖν, ἃ οὐδεὶς ἐθέλει, πολλὰ δὲ καὶ παθεῖν. 90 ἐς γὰρ ἐβδομήκοντα ἔτη ὄρον τῆς ζωῆς ἀνθρώπῳ προ-τίθημι. οὗτοι ὄντες ἐνιαυτοὶ ἐβδομήκοντα παρέχονται ἡμέρᾳς διᾱκοσίᾳς καὶ πεντακισχιλίας καὶ δισμυριάς, ἐμ-βολίμου μηνὸς μὴ γιγνομένου. εἰ δὲ δὴ μέλλει τὸ ἕτερον τῶν ἐτῶν μηνὶ μακρότερον γίγ- 95

80. κατ-έσχοντο (κατ-έχειν).

The great temple and the precinct of Hera near Argos was one of the most famous centres of her worship in Greece.

83. τὰ δευτεραῖα τῆς εὐδαιμονίας the second place (in point) of good-fortune.

85. ἀπ-έρριπται has been cast aside (ρίπτω).

87. ἐρωτᾷς με ἐπιστάμενον, κτλ. you ask me (a man) who knows the divine nature, etc.

89. ἐν τῷ μακρῷ χρόνῳ (τῆς ζωῆς).

93 ff. Herodotus makes Solon first reckon a year as having 360 days (70 × 360 = 25,200). He then adds an intercalary month (μὴν ἐμ-βόλιμος) each second year (τὸ ἕτερον τῶν ἐτῶν) in order to make the year cor-

- νεσθαι, ἵνα δὴ αἱ ὥραι συμ-βαίνωσι παρα-γινόμεναι
 ἐς τὸ δέον, μῆνες μὲν παρὰ τὰ ἐβδομήκοντα ἔτη οἱ
 ἐμ-βόλιμοι γίνονται τριάκοντα πέντε, ἡμέραι δ' ἐκ
 τῶν μηνῶν τούτων χίλιναι πεντήκοντα. τούτων δὲ
 100 τῶν πᾶσῶν ἡμερῶν τῶν ἐς τὰ ἐβδομήκοντα ἔτη,
 οὐσῶν πεντήκοντα καὶ διᾱκοσίων καὶ ἑξακισχιλίων
 καὶ δισμυρίων, ἡ ἑτέρᾳ αὐτῶν τῇ ἑτέρᾳ ἡμέρᾳ τὸ
 παράπαν οὐδὲν ὅμοιον προσ-άγει πρᾶγμα. οὕτως
 οὖν, ὦ Κροῖσε, πᾶν ἐστὶν ἄνθρωπος συμ-φορᾷ.
 105 “ἐμοὶ δὲ σὺ καὶ πλουτεῖν μέγα φαίνῃ, καὶ βασι-
 λεὺς πολλῶν εἶναι ἀνθρώπων. ἐκείνο δ' ὃ ἐρωτᾷς
 με οὐπω σε ἐγὼ λέγω, πρὶν ἂν τελευτήσαντα καλῶς
 τὸν βίον πύθωμαι. πολλοῖς γὰρ δὴ ὑπο-δείξῃς
 ὄλβον ὃ θεὸς προρρίζους ἀν-έτρεψεν.”
 110 ταῦτα λέγων ὁ Σόλων οὐ τῷ Κροίσῳ ἐχαρίζετο,
 καὶ Κροῖσος λόγου ποιησάμενος αὐτὸν οὐδενὸς ἀπο-
 πέμπεται, πάννυ γε δόξῃς ἀμαθῇ εἶναι ὃς τὰ παρ-
 όντα ἀγαθὰ μεθ-εἰς τὴν τελευτὴν παντὸς χρήματος
 ὁρᾶν ἐκέλευεν.

respond with the seasons (ἵνα αἱ ὥραι συμ-βαίνωσι παρα-γινόμεναι ἐς τὸ δέον *that the seasons may correspond, falling at the proper time*). This makes 35 extra months in 70 years, and an average of 375 days in each year. In this reckoning Herodotus is of course in error.

102. ἡ ἑτέρᾳ τῇ ἑτέρᾳ ἡμέρᾳ *the one day . . . to the other*.

102. τὸ παράπαν *altogether, wholly*.

104. πᾶν ἐστὶν ἄνθρωπος συμ-φορᾷ *human life is all uncertainty*.

107. πρὶν ἂν . . . πύθωμαι *until I learn that you have ended your life in prosperity*.

109. προρρίζους ἀν-έτρεψεν *he overturns them root and branch*. Gnomie aorist. § 136.

111. λόγου αὐτὸν ποιησάμενος οὐδενός *holding him (to be) of no account*.

113. μεθ-εἰς *giving up, ignoring* (μεθ-ιῆμι, § 98).

III

NEMESIS EK ΘΕΟΥ

Σόλωνος δ' οὕτως ἀπο-πεμφθέντος, χρόνῳ ὕστερον
οὐ πολλῷ νέμεσις ἐκ θεοῦ ἔλαβε Κροῖσον μεγάλη,
ὥς εἰκάσαι, ὅτι ἐνόμισεν ἑαυτὸν εἶναι ἀνθρώπων
ἀπάντων ὀλβιώτατον. αὐτίκα γὰρ καθ-εύδοντι αὐτῷ
ὄνειρος ἐπ-έστη, ὃς τὴν ἀλήθειαν ἔφαινε αὐτῷ τῶν 5
μελλόντων γενέσθαι κακῶν κατὰ τὸν παῖδα. ἦσαν
δὲ τῷ Κροίσῳ παῖδες δύο, ὧν ὁ μὲν ἕτερος δι-
έφθαρτο (ἦν γὰρ δὴ κωφός), ὁ δ' ἕτερος τῶν ἡλίκων
μακρῷ τὰ πάντα πρῶτος. ὄνομα δ' αὐτῷ ἦν Ἄτys.

τοῦτον δὴ οὖν τὸν Ἄτυν σημαίνει τῷ Κροίσῳ ὁ 10
ὄνειρος ὡς ἀπ-ολεῖ αὐτὸν αἰχμῇ σιδηρᾷ βληθέντα.
ὁ δ' ἐπειδὴ ἐξ-ηγέρθη καὶ ἑαυτῷ λόγον ἔδωκε, φο-
βούμενος τὸν ὄνειρον ἄγεται μὲν τῷ παιδί γυναικα,
στρατηγεῖν δὲ τῶν Λυδῶν οὐκέτι αὐτὸν ἐκ-πέμπει,
καίπερ τὸ πρότερον εἰωθότα τοῦτο ποιεῖν. ἀκόντια 15
δὲ καὶ δόρατα καὶ τὰ τοιαῦτα πάντα, οἷς ἐς πόλεμον
χρῶνται ἄνθρωποι, ἐκ τῶν ἀνδρῶνων ἐκ-κομίσας ἐς
τοὺς θαλάμους συν-ένησε, μὴ κρεμάμενόν τι τῷ
παιδί ἐμ-έση.

3. ὡς εἰκάσαι *as one may conjecture*. § 172, g.

7. δι-έφθαρτο *was disabled, was blighted* (δια-φθεῖρω).

11. ἀπ-ολεῖ (ἀπ-όλλυμι). βληθέντα (βάλλω).

12. ἐξ-ηγέρθη (ἐξ-εγείρω).

13. ἀγεται γυναικα *he got* (i.e. *brought home*) *a wife*.

15. καίπερ . . . εἰωθότα *although he* (i.e. *Atys*) *was accustomed, etc.*

18. μὴ κρεμάμενόν τι *lest something hanging* (on the walls), etc.

- 20 ἔχοντος δ' αὐτῷ ἐν χερσὶ τοῦ παιδὸς τὸν γάμον,
ἀφ'ικνεῖται ἐς τὰς Σάρδεις ἀνὴρ συμ-φορᾷ ἐχόμενος
καὶ οὐ καθαρὸς τὰς χεῖρας, Φρυξὲς μὲν γενεᾷ ὢν, τοῦ
δὲ βασιλείου γένους. παρ-ελθὼν δ' οὗτος ἐς τὰ
Κροίσου οἰκία, κατὰ τοὺς νόμους τοὺς ἐπιχωρίους
25 καθάρσεως ἐδεῖτο ἐπι-τυχεῖν. Κροῖσος δ' ἐκάθηρεν
αὐτόν. ἔστι δὲ παρα-πλησιᾷ ἡ κάθαρσις τοῖς Λυ-
δοῖς καὶ τοῖς Ἑλλησι. ἐπειδὴ δὲ τὰ νομιζόμενα
ἐποίησεν ὁ Κροῖσος, ἐπυνθάνετο ὁπόθεν τε καὶ τίς
εἴη, λέγων τάδε· “Ὀνθρωπε, τίς τ' ὢν καὶ πόθεν
30 τῆς Φρυγίᾳς ἦκων ἐφ'έστιός μοι ἐγένου; τίνα τε
ἀνδρῶν ἢ γυναικῶν ἐφόνευσας;” ὁ δ' ἀπ-εκρίνετο,
“ὦ βασιλεῦ, Γορδίου μὲν τοῦ Μίδου εἰμὶ παῖς,
ὀνομάζομαι δ' Ἀδραστος, φονεύσας δ' ἀδελφὸν
ἐμαντοῦ ἄκων πάρ-ειμι ἐξ-εληλαμένος θ' ὑπὸ τοῦ
35 πατρὸς καὶ ἐστερημένος πάντων.” καὶ ὁ Κροῖσος
“Ἀνδρῶν τε φίλων,” ἔφη, “τυγχάνεις ἐκ-γονος ὢν
καὶ ἐλλήλυθας ὡς φίλους. ἔνθα δεήσῃ χρήματος
οὐδενὸς μένων ἐν ἡμῶν, τήν τε συμφορὰν ταύτην

20. ἔχοντος . . . τὸν γάμον *his son being occupied with the marriage (having the marriage in hand for him).*

21. συμ-φορᾷ ἐχόμενος *who was a victim of a calamity, i.e. who was guilty of murder.*

25. καθάρσεως ἐδεῖτο, κτλ. *he sought purification. The murderer was under a ban, and could not enter again into social relations until he had been purified by some one who took pity upon him. The purification consisted in the main in the ceremony of sprinkling the blood of a pig on the hands and head of the guilty person.*

33. The name Adrastus means: *The Unescapable.*

34. ἐξ-εληλαμένος *driven into exile (ἐξ-ελαύνω).*

37. ὡς φίλους *to friends.* § 130, c. *δεήσῃ you will need (lack).*

38. ἐν ἡμῶν (οἰκῇ). Cf. 40, ἐν Κροίσου (οἰκῇ).

ὥς κουφότατα φέρων κερδανεῖς πλείστον.” ὁ δὲ δὴ δίαιταν εἶχεν ἐν Κροίσου.

40

ἐν δὲ τῷ αὐτῷ χρόνῳ τούτῳ ἐν τῷ Μῦσίῳ Ὀλύμπῳ μέγα χρῆμα ὕδς γίγνεται. ὀρμώμενος δ' οὗτος ἐκ τοῦ ὄρους τούτου τὰ τῶν Μῦσῶν ἔργα δι-έφθειρεν. πολλάκις δ' οἱ Μῦσοι ἐπ' αὐτὸν ἐξ-ελθόντες ἐποίουν μὲν ἂν κακὸν οὐδέν, ἔπασχον δ' ὑπ' αὐτοῦ. τέλος 45 δ' ἀφ-ικόμενοι παρὰ τὸν Κροῖσον τῶν Μῦσῶν ἄγγελοι ἔλεγον τάδε· “ὦ βασιλεῦ, ὕδς χρῆμα μέγιστον ἀν-εφάνη ἡμῖν ἐν τῇ χώρᾳ, ὅς τὰ ἔργα δια-φθείρει. τοῦτον καίπερ προ-θῦμούμενοι ἐλεῖν οὐ δυνάμεθα. νῦν οὖν προσ-δεόμεθά σου τὸν παῖδα καὶ νεανίας 50 καὶ κύνας συμ-πέμψαι ἡμῖν. ἵνα ἐξ-έλωμεν αὐτὸν ἐκ τῆς χώρας.” οἱ μὲν δὴ τούτων ἐδέοντο. ὁ δὲ Κροῖσος μνημονεύων τοὺς τοῦ ὀνείρου λόγους ἔλεγεν αὐτοῖς τάδε· “Παιδὸς μὲν πέρι τοῦ ἐμοῦ μὴ μνησθῆτε ἔτι, οὐ γὰρ ἂν ὑμῖν συμ-πέμψαιμι· νεό- 55 γαμός τε γάρ ἐστι καὶ ταῦτα νῦν αὐτῷ μέλει. τῶν μέντοι Λῦδῶν νεανίας καὶ τὸ κυνηγέσιον πᾶν συμ-πέμψω, καὶ κελεύσω αὐτοὺς εἶναι ὥς προθυμοτάτους συν-εξ-ελεῖν ὑμῖν τὸ θηρίον ἐκ τῆς χώρας.”

ταῦτα μὲν ἀπ-εκρένετο ὁ Κροῖσος. ἀπ-ελθόντων 60 δὲ τῶν Μῦσῶν, ἐπ-εσ-έρχεται ὁ τοῦ Κροίσου παῖς ἀκηκοὺς ὧν ἐδέοντο οἱ Μῦσοί. οὐ φάσκοντος δὲ τοῦ Κροίσου τὸν γε παῖδα αὐτοῖς συμ-πέμψειν, λέγει

39. ὥς κουφότατα as lightly as possible.

42. χρῆμα ὕδς a monster of a boar.

43. ἔργα works, i.e. cultivated fields.

44. ἐποίουν ἂν they would (were wont to) do. § 135.

58. ὥς προθυμοτάτους as zealously as possible.

62. οὐ φάσκοντος . . . Κροίσου. C. refusing (saying 'no'), etc.

- πρὸς αὐτὸν ὁ νεανίας τάδε· “ὦ πάτερ, τὰ κάλ-
 65 λιστα πρότερόν ποτε καὶ γενναιότατα ἡμῖν ἦν ἔς
 τε πολέμους καὶ ἐς ἄγρας φοιτῶσι εὐδοκιμεῖν. νῦν
 δὲ ἀμφοτέρων με τούτων ἀπο-κλήσας ἔχεις, οὔτε
 δειλίαν τινά μοι παρ-ιδὼν οὔτε ἀθυμίαν. νῦν δὲ
 τίσι δὴ με χρή ὄμμασι ἔς τ’ ἀγορᾶν καὶ ἐξ ἀγορᾶς
 70 φοιτῶντα φαίνεσθαι; ποῖος μὲν τις τοῖς πολίταις
 δόξω εἶναι, ποῖος δέ τις τῇ νεογάμῳ γυναικί; ποῖω
 δὲ ἐκεῖνη δόξει ἀνδρὶ συν-οικεῖν; ἐμὲ οὖν σὺ ἡ ἑᾶ
 ἐλθεῖν ἐπὶ τὴν θήρᾶν ἢ λόγῳ πείσόν με ἱκανῶς ὅπως
 μοι ἀμείνω ἐστὶ ταῦτα οὕτω ποιούμενα.”
 75 ὁ δὲ Κροῖσος ἀπο-κρινόμενος “ὦ παῖ,” ἔφη,
 “οὔτε δειλίαν οὔτε ἄλλο οὐδὲν κακὸν παρ-ιδὼν σοι
 τοῦτο ποιῶ, ἀλλὰ μοι ὄψις ὀνείρου ἐν τῷ ὕπνῳ ἐπι-
 σταῖσα ἔφη σε ὀλιγοχρόνιον ἔσεσθαι. ὑπὸ γὰρ
 αἰχμῆς σιδηρᾶς ἀπο-ολεῖσθαι. πρὸς οὖν τὴν ὄψιν
 80 ταύτην τὸν τε γάμον σοι τοῦτον ἔσπευσα καὶ ἐπὶ
 τοῦτο τὸ ἐπιχείρημα οὐκ ἀπο-πέμπω, φυλακὴν ἔχων
 εἴ πως δυναίμην σε ἐπὶ τῆς ἐμῆς ζωῆς δια-κλέψαι.
 εἰς γὰρ μοι μόνος τυγχάνεις ὦν παῖς· τὸν γὰρ δὴ
 ἕτερον δι-εφθαρμένον τὴν ἀκοὴν οὐκ εἶναί μοι λογί-
 85 ζομαι.” ὁ δὲ νεανίας ἀπ-εκρίβετο “Συγγνώμη μὲν,

64. τὰ κάλλιστα . . . ἦν ἡμῖν ἐς πολέμους, . . . φοιτῶσι εὐδοκιμεῖν *it was formerly permitted us (i.e. me) going to wars and on hunting expeditions to enjoy the noblest reputation. Heretofore has it been permitted us to enjoy the fairest and noblest reputation through going, etc.*

67. ἀπο-αλήσας ἔχεις *you have shut out, have excluded.*

68. παρ-ιδὼν = ἰδὼν.

82. εἰ πως δυναίμην *if somehow I might be able.* ἐπὶ τῆς ἐμῆς ζωῆς *during my lifetime.*

85 ff. συγγνώμη σοι . . . φυλακὴν ἔχειν *it is pardonable for you, etc.*

ὦ πάτερ, σοὶ ἰδόντι γ' ὅψιν τοιαύτην περὶ ἐμὲ φυλακὴν ἔχειν. ὁ δ' οὐ μανθάνεις περὶ τοῦ ὀνείρου, ἐγὼ σοὶ εἰμι δίκαιος φράζω. φῆς γὰρ τὸν ὄνειρον ὑπὸ αἰχμῆς σιδηρᾶς φάναι ἐμὲ τελευτήσειν. ὕς δὲ ποῖαι μὲν εἰσι χεῖρες, ποῖα δ' αἰχμὴ σιδηρᾶ ἦν σὺ 90 φοβῇ; εἰ μὲν γὰρ ὑπὸ ὀδόντος σοι εἶπε τελευτήσειν με ἢ ἄλλου τοιοῦτου, δικαίως γ' ἐποίεις ἂν ταῦτα. νῦν δὲ ὑπὸ αἰχμῆς. ἐπειδὴ οὖν οὐ πρὸς ἄνδρας ἡμῖν γίγνεται ἡ μάχη, ἔασον καὶ ἐμὲ ἰέναι." ὁ δὲ Κροῖσος "ὦ παῖ," ἔφη, "νικᾷς με, 95 γνῶμην ἀπο-φαίνων περὶ τοῦ ἐνυπνίου. ὥς οὖν νενικημένος ὑπὸ σοῦ μετα-γιγνώσκω καὶ ἐγὼ σε ἰέναι ἐπὶ τὴν ἄγρᾱν."

ταῦτα δ' εἰπὼν ὁ Κροῖσος μετα-πέμπεται τὸν Φρύγα Ἀδραστον, καὶ αὐτῷ ἀφ-ικομένῳ λέγει τάδε· 100 "Ἀδραστε, ἐγὼ σε συμφορᾷ πεπληγμένον δεινῇ, ἣν σοι οὐκ ὀνειδίζω, ἐκάθηρα καὶ οἰκίοις ὑπ-εδεξάμεν, παρ-έχων πᾶσαν τὴν δαπάνην. νῦν οὖν (ὀφείλεις γάρ, ἐμοῦ προ-ποιήσαντος ἀγαθὰ πρὸς σε, ἀγαθοῖς με ἀμείβεσθαι) φύλακα παιδός σε τοῦ ἐμοῦ 105 ἐθέλω γενέσθαι ἐς ἄγρᾱν ὀρμωμένου, μή τινες καθ' ὁδὸν κλῶπες κακοῦργοι ἐπὶ βλάβην φανῶσιν ὑμῖν." ὁ δ' Ἀδραστος "ὦ βασιλεῦ," ἔφη, "ἄλλως μὲν ἔγωγε οὐκ ἂν ἦα ἐς ἄθλον τοιοῦτον. οὔτε γὰρ

89. φάναι to say. You say that the dream said, etc.

96. ὥς νενικημένος as having been conquered, inasmuch as I have been overpersuaded.

106. ὀρμωμένου as he sets out, etc.

108. ἄλλως μὲν . . . οὐκ ἂν ἦα (otherwise) under other circumstances I would not go, etc.

- 110 ἄνδρα συμφορᾷ τοιαύτῃ πεπληγμένον δίκαιόν ἐστιν
 ἐς ὁμήλικας εὖ πράττοντας ἰέναι, οὔτε τὸ βούλεσθαι
 πάρεστιν. νῦν δέ, ἐπειδὴ σὺ σπεύδεις καὶ δεῖ μέ
 σοι χαρίζεσθαι (ὀφείλω γάρ σε ἀμείβεσθαι ἀγα-
 θοῖς) ποιεῖν εἰμὶ ἔτοιμος ταῦτα, παῖδα δὲ τὸν σόν,
 115 ὃν κελεύεις με φυλάττειν, ἀπήμονα τοῦ φυλάττοντος
 ἕνεκα προσ-δόκᾳ σοι ἐπ-αν-ελθεῖν."

ἐπειδὴ δ' οὗτος ταῦτ' ἀπ-εκρίνετο τῷ Κροίσῳ,
 ἐξ-έρχονται μετὰ ταῦτα νεᾶνίαις τ' ἐξ-ηρτυμένοι καὶ
 κυσί. ἀφ-ικόμενοι δ' ἐς τὸν Ὀλυμπον τὸ ὄρος ἐζή-
 120 τουν τὸ θηρίον, εὐρόντες δὲ καὶ περι-στάντες αὐτὸ
 κύκλῳ ἐσ-ηκόντιζον. ἔνθα δὴ ὁ ξένος, οὗτος δὴ ὁ
 καθαρθεὶς τὸν φόνον, καλούμενος δὲ Ἄδραστος,
 ἀκοντίζων τὸν ὕν, τούτου μὲν ἀμαρτάνει, τυγχάνει
 δὲ τοῦ Κροίσου παιδός. ὁ μὲν δὴ βληθεὶς τῇ
 125 αἰχμῇ ἐξ-έπλησε τοῦ ὀνείρου τὴν φήμην, ἔθει δέ
 τις ἀγγελῶν τῷ Κροίσῳ τὸ γεγονός. ἀφ-ικόμενος
 δ' ἐς τὰς Σάρδεις τὴν τε μάχην καὶ τὸν παιδὸς
 μόρον ἐσήμνηεν αὐτῷ.

Κροῖσος δὲ τῷ θανάτῳ τοῦ παιδὸς συν-τετα-
 130 ραγμένος μᾶλλον ἐδεινολογεῖτο ὅτι αὐτὸν ἀπ-έκτει-
 νεν ἐκεῖνος ὃν αὐτὸς φόνου ἐκάσθηρε. λυπούμενος

116. ἀπήμονα τοῦ φυλάττοντος ἕνεκα προσ-δόκᾳ expect . . . unharmed so far as his guardian is concerned, so far as depends on his guardian.

118. νεᾶνίαις τε ἐξ-ηρτυμένοι καὶ κυσί (equipped with) attended by men and dogs.

123. τούτου μὲν ἀμαρτάνει, τυγχάνει δὲ τοῦ παιδός. Genitive with verbs of hitting, missing, etc. § 115 e.

126. ἀγγελῶν, future participle of purpose. § 175.

129. συν-τεταραγμένος (thrown together in confusion) greatly distressed. ταρασσῶ trouble, confuse, etc.

δ' ἐπὶ τῇ συμφορᾷ μεγάλως, ἐκάλει μὲν Δία τὸν καθάρσιον, μαρτυρόμενος ἃ ὑπὸ τοῦ ξένου πεπονθώς εἶη, ἐκάλει δὲ Δία ἐφέστιόν τε καὶ ἐταιρεῖον, τὸν αὐτὸν τοῦτον ὀνομάζων θεόν, τὸν μὲν ἐφέστιον 135 καλῶν, διότι δὴ τοῖς οἰκίοις ὑπο-δεξάμενος τὸν ξένον φονεῖα τοῦ παιδὸς ἐλάνθανε βόσκων, τὸν δ' ἐταιρεῖον καλῶν ὅτι φύλακα συμ-πέμψας αὐτὸν εὐρήκοι πολεμιώτατον.

παρ-ῆσαν δὲ μετὰ τοῦτο οἱ Λῦδοι φέροντες τὸν 140 νεκρόν, ὅπισθεν δ' εἶπετο αὐτῷ ὁ φοιεύς. στὰς δ' οὗτος πρὸ τοῦ νεκροῦ παρ-εδίδου ἑαυτὸν Κροίσῳ προ-τείνων τὰς χεῖρας, ἐπι-κατα-σφάζαι αὐτὸν κελεύων τῷ νεκρῷ, λέγων τὴν προτέρᾳν συμφορὰν καὶ ὥς οὐκέτι αὐτῷ βιώσιμον. Κροῖσος δὲ τούτων 145 ἀκούσας τὸν τε Ἄδραστον κατ-οικτῖρει, καίπερ ὦν ἐν κακῷ ἰδίῳ τοσοῦτῳ, καὶ λέγει πρὸς αὐτόν “Ἐχω, ὦ ξέने, παρὰ σοῦ πᾶσαν τὴν δίκην, ἐπειδὴ σεαυτοῦ κατα-δικάζεις θάνατον. σὺ δέ μοι οὐκ εἶ τοῦδε τοῦ κακοῦ αἴτιος, εἰ μὴ ὅσον ἄκων ἐξ-ειργάσω, ἀλλὰ 150 θεῶν πού τις, ὃς μοι καὶ πάλαι προ-εσήμηνε τὰ μέλλοντα ἔσεσθαι κακά.”

Κροῖσος μὲν οὖν ἔθαψε τὸν ἑαυτοῦ παῖδα, Ἄδραστος δ' ὁ Γορδίου τοῦ Μίδου, οὗτος δὲ ὁ φοιεύς μὲν τοῦ αὐτοῦ ἀδελφοῦ γενόμενος φονεὺς δὲ τοῦ 155

133. πεπονθώς εἶη *he had suffered* (πάσχω). § 179, II B.

134. Δία ἐφέστιον *Zeus (God) of the hearth*.

137. ἐλάνθανε βόσκων (*he escaped notice feeding*) *he had without knowing it cared for the murderer*. § 176 c.

138. εὐρήκοι *he had found*. § 179, II B.

150. εἰ μὴ ὅσον, κτλ. *except so far as you wrought it, etc*.

καθήραντος, ἐπειδὴ ἡσυχιά τῶν ἀνθρώπων ἐγένετο
περὶ τὸ σῆμα, συγ-γιγνωσκόμενος ἀνθρώπων εἶναι,
ὧν αὐτὸς ᾔδει, βαρυ-συμφορώτατος, ἐπι-κατα-σφάζει
τῷ τύμβῳ αὐτόν.

156. ἡσυχιά τῶν ἀνθρώπων (*quiet from men*) when quiet prevailed about the tomb.

157. συγ-γιγνωσκόμενος (*recognizing with himself*) being conscious, believing.

158. ᾔδει *he knew.* § 95.

ΓΥΜΝΑΣΙΑ I—EXERCISES

1. Ἡ Πρώτη Γυμνασιᾶ

(To accompany Lesson II)

For additional drill in pronunciation :

βῆ βῆ *baa, baa!* βαῦ βαῦ *bow-wow!* πῶς; *how?*
 ποῦ; *where?* ποῖ; *whither?* ναί *yes!* οὐ *no!*
 οὐχί *NO!* ἐγὼ *I.*

καὶ ἐγὼ *I too, et ego.* σύ *you.* καὶ σύ *you too, et tu.*

χαῖρε *rejoice! good-morning! hail! farewell!*

χαῖρε καὶ σύ. πῶς ἔχεις μοι; *how are you (for me)?*¹

καλῶς ἔχω *I am well.* κακῶς ἔχω *I am ill.*

μανθάνω *I am learning, I understand.* οὐ μανθάνω *I am not, etc.* οἶδα *I know.* οὐκ οἶδα *I do not know.*

ἐλληνίζω *I am speaking (I speak) Greek.* οὐχ ἐλληνίζω.²

Each pupil should make at this point a complete list of all the words in Lessons I–II and the exercise above, classifying them according to accentuation and arranging

¹ μοι = *mihi*, i.e. I am interested in your condition. § 120.

² οὐ, *not*, ordinarily has no accent, but attaches itself in pronunciation to the word that follows. But when it stands alone (in which case it means *no!*), and when it is the final word in its clause or sentence, it receives an acute accent: οὐ. Why? See further § 6 f.

In ancient Greece it was not the custom to shake the head as we do to indicate denial or refusal, but to throw it up and backwards. οὐ, and especially οὐχί, should therefore be accompanied by a toss of the head.

each group in alphabetical order. These lists may be compared and kept for reference and drill. The groups are as follows :

I. Words with *acute* accent :

- a) on *ultima*: κακός *bad*. καλός *beautiful*.
- b) on *penult*: σοφίᾱ *wisdom*. βιβλίον *book*.
- c) on *antepenult*:
 - α) penult and ultima both short : δεύτερος (∟ ∪ ∪)
second.
 - β) penult long, ultima short : μάθημα (∟ — ∪).

II. Words with *circumflex* :

- a) on *ultima*: σοφῶς *wisely*. πῶς; εἰς.
- b) on *penult* (ultima short): πρῶτος. οὗτος.

2. Ἡ Δευτέρᾱ Γυμνασίᾱ

(To accompany Lesson III)

The Greek language has been spoken as a living tongue for thousands of years, and is still spoken by many millions of people. But of course the ancient Attic dialect, to which these lessons and exercises are an introduction, is no longer employed in this way. In learning the Attic dialect, however, one should constantly emphasize *phrases* rather than isolated words. In the accompanying exercise, therefore, master each of the type-sentences, copying and repeating aloud each of the phrases involved until it veritably becomes a living phrase; then write the other sentences in conformity with the model, and repeat each one *aloud* many times.

- 1. ἐγὼ μὲν μανθάνω, σὺ δ' οὐ *I understand, you do not*.

σύ μὲν μανθάνεις, ἐγὼ δ' οὐ *You understand, I do not.*

ὁ μὲν ἀδελφὸς μανθάνει, ἡ δ' ἀδελφή οὐ *The brother understands, the sister does not.*

1. I know, you do not. 2. I am writing (γράφω), you are not. 3. I am reading (ἀναγιγνώσκω), my brother (ὁ δ' ἀδελφὸς, § 103 b) is not. 4. You are writing, I am not. 5. The sister speaks Greek, the brother does not.

II. ὁ μὲν μανθάνει, ὁ δ' οὐ *One understands, the other does not.*

6. One is writing, the other is not. 7. One is reading, etc. 8. One speaks Greek, etc. 9. One knows (οἶδεν), etc.

III. ἐμοὶ μὲν βιβλίον ἐστίν, σοὶ δ' οὐ *I have a book, you have not.*

10. I have a friend, you have not. 11. I have roses (§ 100), etc. 12. You have a large book, I a small (one) (μικρόν).

IV. ἔστι σοι βιβλίον; *Have you a book?* Ans. ναί or ἔστιν.

ἔστι σοὶ βιβλίον; *Have YOU a book?* Ans. ἐμοί.

ἔστι καὶ σοὶ βιβλίον; *Have YOU too a book?* Ans. καὶ ἐμοί.

13. Have you a friend? Yes. 14. Have YOU roses? 15. Have YOU too beautiful roses? I too. 16. Have you a brother? 17. I have both (καὶ) a brother and (καὶ) a sister. 18. We have roses and books.

V. οὐκ ἔστιν οὐδείς σοφός *There is no one wise.*

οὐκ ἔστιν οὐδέν κακόν *There is nothing evil.*

19. There is no one beautiful. 20. — bad.
 21. — dear. 22. — better. 23. — worse.
 24. There is nothing beautiful. 25. — large.
 26. — useful.

3. Ἡ Τρίτη Γυμνασίᾱ

(Τῷ τετάρτῳ μαθήματι προσήκουσα)

(In this exercise proceed as in Exercise II)

Enclitics, § 10 (the four accentual types).

I

φίλος εἰμί	<i>amicus sum.</i>
φίλος εἶ	<i>amicus es.</i>
φίλος ἐστί(ν)	<i>amicus est.</i>
φίλοι ἐσμέν	<i>amici sumus.</i>
φίλοι ἐστέ	<i>amici estis.</i>
φίλοι εἰστί(ν)	<i>amici sunt.</i>

II

III

IV

σοφός (φιλόσοφος, δοῦλος)	εἰμι.
σοφὸς (φιλόσοφος, δοῦλος)	εἶ.
σοφός (φιλόσοφος, δοῦλος)	ἐστί(ν).
σοφοί (φιλόσοφοί, δοῦλοι)	ἐσμεν.
σοφοί (φιλόσοφοί, δοῦλοι)	ἐστε.
σοφοί (φιλόσοφοί, δοῦλοι)	εἰσι(ν).

Repeat with: 1. Ἕλλην *a Greek* (Pl. Ἕλληνες). 2. καλός. 3. κακός. 4. χρηστός. 5. φιλόβιβλος *fond of books*. 6. φίλιππος *fond of horses* (ἵππος). 7. μῶρος *foolish, a fool*.

I. a) ἐγὼ μὲν σοφὸς εἰμι, σὺ δ' οὔ. b) σὺ μὲν σοφὸς εἶ, ἐγὼ δ' οὔ. c) ὁ μὲν γεωργὸς φιλιππὸς ἐστίν, ὁ δ' ἰατρὸς φιλόβιλος.

8. You are a philosopher, I am a farmer. 9. The farmers are wise, we are not. 10. Fond of horses is the farmer; fond of books, the physician. 11. Some (οἱ μὲν) are wise, some (οἱ δὲ) beautiful. 12. The roses are beautiful, the trees are not.

II. ὥς καλὸν τὸ ρόδον ἐστίν *How beautiful the rose is!*

13. How beautiful (καλὰ) the roses are! 14. How beautiful the trees (τὰ δένδρα) are! 15. How tall (μακρὰ) the trees are! 16. How small (μικρὸν) the book is! 17. How fond of horses is the farmer!

III. a) οἶδα ὅτι οἶδα *I know that I know.* b) οἶδα ὅτι οὐκ οἶδα.

18. I do not know that I know. 19. This (one) knows (οἶδεν) that he knows. 20. He knows that he does not know. 21. He does not know that he knows. 22. You (*sing.*) know (οἶσθα) that you know. 23. You do not, etc. 24. We know (ἴσμεν) that we are wise. 25. We do not know that we are philosophers.

4. Ἡ Τετάρτη Γυμνασίᾳ

(Τῷ πέμπτῳ μαθήματι προσ-ήκουσα)

I. ὁ αὐτὸς ἀδελφός *the (self)same brother.*

ὁ ἀδελφὸς αὐτός, } ¹ *the brother himself.*
αὐτὸς ὁ ἀδελφός, }

¹ Strictly these differ slightly in emphasis. The former means *The BROTHER himself*; the latter, *The brother HIMSELF*.

Repeat with: 1. **ἰατρός.** 2. **φιλόσοφος.** 3. **πατήρ.**
 4. The same physician is wise. 5. — is handsome.
 6. The same farmers are fond of horses. 7. The father himself is wise. 8. The same (one) is both wise and good.

II. a) **οὕτως δοκεῖ μοι** *It seems so to me.* b) **οὕτως¹ ἐμοὶ δοκεῖ** *It seems so to ME.* c) **οὕτω καὶ ἐμοὶ δοκεῖ** — *to ME also.* d) **οὕτω καὶ σοὶ δοκεῖ; καὶ ἐμοί.**

9. It seems so to the same physician. 10. — to the physicians themselves. 11. — to the philosopher himself. 12. — to the same slaves. 13. Does it seem so to the brother himself? Yes!

III. a) **δός μοι τὸ βιβλίον** *Give me the book.* b) **ἐμοὶ τὸ βιβλίον δός** *Give the book to ME.*

14. Give the books to the same brother. 15. To the brother himself give the rose. 16. To me myself give the roses. 17. Give them to me.

IV. a) **τί δῶ σοι;** *What am I to give you?* b) **τίνι τὸ βιβλίον δῶ;** *To whom am I to give the book?*

18. Am I to give you the same rose? 19. Am I to give you the book itself? 20. Am I to give the books to the farmer? 21. — to the same friend? 22. — to the same wise physician?

V. **κάλεσον τὸν ἀδελφόν** *Call the brother.*

23. Call the same brothers. 24. — the physician himself. 25. — the philosophers themselves. 26. — the fools.

¹ *οὕτως, thus, so* (cf. *οὗτος*), is often pronounced and written *οὕτω* before a consonant.

5. Ἡ Πέμπτη Γυμνασίᾳ

(Τῷ ἑκτῷ μαθήματι προσ-ήκουσα)

I. a) πῶς ἔχεις; b) μαθάνετε; c) πάνυ γε μα-
θάνω *I understand perfectly.* d) οὐ μαθάνομεν. e) οὐ-
δὲν γράφει.

1. I am ill, you are well. 2. These (οὗτοι μὲν) are
well, I am not. 3. What (τί) are you saying?
4. What are these saying? 5. They do not under-
stand. 6. They understand perfectly. 7. We, etc.
8. We are telling you nothing. 9. You (pl.) are
reading nothing.

II. a) καλῶς ἔχοιμι. b) μὴ κακῶς ἔχοιμεν. c) μη-
δὲν λέγοιμεν, *May we be telling (saying) nothing.*

10. May we be writing nothing. 11. May we be
learning nothing. 12. May you not rejoice. 13. May
these rejoice. 14. May these rejoice, but not you (σὺ
δὲ μὴ). 15. May the farmers rejoice, the physicians
not. 16. May this (one) consider the wise rich.

III. a) γράφε ταῦτα. b) μὴ γράφε ταῦτα *Do not be
(do not keep) writing these (things).* c) μηδὲν ἀνα-
γίγνωσκε.

17. Be (thou) speaking Greek. 18. Be (ye) learn-
ing these things. 19. Be (ye) not, etc. 20. Do not
consider the wise rich. 21. Let these not consider the
wise rich. 22. Let the brother not, etc. 23. Do not
be urging these things. 24. Let him not be urging, etc.

IV. a) κελεύω σε ταῦτα γράφειν. b) κελεύω σε μὴ
ταῦτα γράφειν. c) οὐδὲν ἔχω σοι λέγειν *I have nothing
to tell you.* d) οὐκ ἔχω λέγειν *I cannot tell (say), non*

habeo dicere. e) πρὶν λέγειν *before telling.* πρὶν ταῦτά μοι λέγειν.

25. We urge (are commanding) you to be learning these things. 26. These (οὗτοι) are urging us, etc. 27. — not to be learning, etc. 28. — not to be writing these things. 29. We have nothing to tell you. 30. These have nothing to tell us. 31. Can you tell me this? (ἔχεις μοι ταῦτα λέγειν;) 32. Can you (*pl.*), etc.? 33. Can he tell us this? 34. Before telling me this, call the physician. 35. — the same physician. 36. Before writing this, give me the books.

6. (LESSON VII)

I. καλῶς ἔχω. οὕτως ἔχει¹ *it is so.* ὧδε ἔχει *it is as follows.*

1. You are well. 2. You are ill. 3. My (say ‘*the*’) mother is ill, I am well. 4. It is not so. 5. It is not as follows.

II. οὐ . . . ἀλλὰ *not . . . but.* οὐ σοφὸς ἀλλὰ μωρὸς εἰμι *I am not wise, but foolish.*

6. Not the farmer, but the physician is fond of horses. 7. Not the sister, but the brother is fond of horses. 8. Not the books, but the roses are beautiful. 9. Not handsome, but wise is the philosopher. 10. It is not so, but as follows.

III. οὐ μόνον . . . ἀλλὰ καὶ *not only . . . but also.* οὐ μόνον σοφὸς ἐστὶν ὁ ἀνὴρ (*the man*) ἀλλὰ καὶ καλός.

11. The man is not only handsome, but also rich.

¹ When accompanied by an adverb, ἔχω is intransitive: (*have oneself*) *be, fare.*

12. We are, etc. 13. The book is not only large, but also beautiful. 14. Do not only (μὴ μόνον) be writing these things, but also learning (them).¹

7. (LESSON VIII)

I. ἴωμεν *let us be going*. μὴ ταῦτα λέγωμεν.

1. Let us be writing this. 2. Let us be reading the book. 3. Let us not, etc. 4. Let us not be going. 5. Let us be learning these things. 6. Let us not, etc.

II. τί δῶ σοι; *What am I to give you?* τί γράφωμεν;

7. What are we to tell the physician? 8. What are we to be reading? 9. What am I, etc.? 10. — to be learning?

III. εἰὼν οὕτως ἔχη *if it be so*. εἰὼν μὴ χρήματ' ἔχωμεν *if we have not money*.

11. If we be learning these things. 12. If — not, etc. 13. If I have money, I shall have (ἔξω) friends. 14. If you have money, you will have (ἔξεις) friends. 15. If these, etc., they will have (ἔξουσι) friends. 16. If they have not money, they will not have friends. 17. If we, etc.

IV. ταῦτ' ἂν γράφοιμι. οὐκ ἂν ταῦτα γράφοιμεν.

18. We should speak Greek. 19. We should not, etc. 20. Would you speak Greek? 21. Would you not be learning the lesson? 22. I should (might) be writing this. 23. We should be learning the lesson. 24. These would not be learning anything (Gk. οὐδὲν ἂν).

¹ Omit the word for 'them.'

V. εἰ οὕτως ἔχοι *if it should be so.* εἰ μὴ χρήματ' ἔχοιμεν *if we should not have money.*

25. If it should not be so. 26. If you should not be well. 27. If we should be learning these things. 28. If we should have money, we should have friends. 29. If these should have friends, they would have money. 30. They would rejoice.

8. (LESSON IX)

I. χαίρω ἀνα-γινώσκων *I enjoy reading.* οὐ χαίρομεν ἀνα-γινώσκοντες *We do not, etc.*

1. Do you enjoy reading? 2. — writing these things? 3. — learning the lesson? 4. The one enjoys reading, the other (does) not. 5. These enjoy stealing.

II. a) παύσω σε γράφοντα *I shall make you stop writing.*¹

b) ὁρῶ σε ἀνα-γινώσκοντα *I see you reading.*

6. I shall make you stop reading. 7. — learning these things. 8. — stealing. 9. This (one) will make us stop writing these things. 10. He will not, etc. 11. I see you writing. 12. I see my ('the') brothers reading the book. 13. — learning the lesson. 14. I see you (pl.) writing. 15. — reading. 16. I do not, etc.

III. a) ταῦτα γράφων πολλὰ μανθάνω *By writing (through writing) these (exercises) I learn many (things).* (Pl. γράφοντες.)

¹ γράφοντα is acc. sing. The acc. pl. is γράφοντας.

b) φίλους ἔχων νομίζω θησαυροὺς ἔχειν¹ *Having (if I have) friends, I believe that I have treasures.*

17. By reading this he learns many things. 18. — you —. 19. Having friends, we believe that we have treasures. 20. — you —. 21. — they —. 22. Though they have (say ‘*having*’) friends, these do not believe, etc.

9. (LESSON X)

Repeat Exercise IV, substituting for

ὁ ἀδελφός, ἡ ἀδελφή.	ὁ μῶρος, ἡ μώρᾱ.
ὁ γεωργός, ἡ νύμφη <i>bride</i> .	ὁ πατήρ, ἡ μήτηρ.
ὁ δοῦλος, ἡ δούλη.	ὁ φίλος, ἡ φίλη.
ὁ ἱατρός, ἡ κόρη.	ὁ φιλόσοφος, ἡ γυνή. ²

10. (LESSON XI)

Repeat Exercise IV, substituting as in the preceding exercise and in the same order the following words :

ἡ κυρία.	ἡ μητρὺς <i>step-mother</i> .
ὁ ἀθλητής <i>athlete</i> .	ὁ δεσπότης.
ὁ οἰκέτης <i>house-servant</i> .	ὁ ἐταῖρος.
ὁ ποιητής <i>poet</i> .	ὁ νεανίας.

11. (LESSON XIII)

I. τόδε τὸ βιβλίον *this book*. τόδε τὸ μέγα βιβλίον.
τάδε τὰ βιβλία *these books*. τάδε τὰ μεγάλα βιβλία.
τόδε μὲν τὸ βιβλίον μέγα ἐστίν, τόδε δ' οὐ.

¹ See § 179, I a.

² *γυνή* is an irregular noun of the third declension ; Dat. sing. *γυναικί*, Nom. pl. *γυναῖκες*, Acc. pl. *γυναῖκας*. § 39.

Repeat, substituting **ἐκείνο** (-a) for **τόδε** (τάδε).

1. How beautiful this rose is! 2. This rose is beautiful, this (one) is not. 3. These roses are small; these large. 4. This book is larger (**μεῖζον**) than that (one). 5. That book is larger than this rose. 6. These athletes are handsomer (**καλλίους**) than those. 7. Give the wreath (**τὸν στέφανον**. Cf. Stephen) to this athlete. 8. — to those poets. 9. — to these girls. 10. Call these sisters. 11. — these philosophers themselves.

II. τὸ τοῦ ἰατροῦ βιβλίον *the physician's book*. τὰ τοῦ ποιητοῦ βιβλία. τὰ βιβλία μου *my books*. ἡ ἀδελφή ἡμῶν.

φέρε, δός μοι, εἰ βούλει (or εἰ φίλον σοι), τὰ τοῦ ἰατροῦ βιβλία *Come, give me, if you are willing (or if you please), etc.*

12. Give my book, if you please, to this sister. 13. Give her her ('the') brother's book. 14. — the poet's wreath. 15. I will teach¹ your sister these (things). 16. — your brothers. 17. — the poet's servants. 18. Teach ME. 19. — us. 20. — the farmer's wife (**γυναῖκα**). 21. — the farmer himself.

12. (LESSON XIV)

εἰ ἀναγκαῖόν ἐστι *if it is necessary*. **ἐὰν ἀναγκαῖον ᾖ** *if it be necessary*. **εἰ ἀναγκαῖον εἴη** *if it should be necessary*.

1. If I am wise. If you are wise. If he is wise, etc. 2. If I be wise, etc. 3. If I should be wise, etc.

Repeat, substituting for **σοφός** the words **καλός**, **κακός**, **ποιητής**, **ἀθλητής**, **διδάσκαλος** *teacher*. Repeat, using plural forms and making each clause negative.

¹ διδάξω, followed by two accusatives.

1. If I am speaking the truth (ἀληθῆ λέγω). 2. If you are speaking the truth. 3. If the pupil (ὁ μαθητής) is speaking the truth. 4. If I be speaking the truth, etc. 5. If I should be speaking the truth, etc.

Repeat in the plural and in negative form.

1. What is better in life than good health? 2. There is nothing, etc. 3. What better possession is there than a good friend? 4. There is no possession, etc. 5. The poet says that (λέγει ὅτι) the tongue is the cause of many ills. 6. Is the tongue not the cause also of many blessings (ἀγαθῶν)?

13. (LESSON XV)

I. a) ἄρ' ἀληθῆ λέγει; *Is he speaking (the) truth?*
 b) (ἄρα) οὐκ ἀληθῆ λέγει; *Is he not, etc.?*
 c) μὴ ἀληθῆ λέγει; *He is not speaking (the) truth, is he?*

1. Are you speaking the truth? 2. Are you not, etc.? 3. You are not, etc.? 4-9. Repeat with 'we,' 'they.' 10. Is the man a Greek? 11. Is he not a Greek? 12. He is not a Greek, is he? 13. By little labors we could not achieve greatness, could we? 14. By no means.

II. a) ταῦτά μοι λεκτέον or ταῦτά με λεκτέον *I must say this.* b) ταῦτά σε δεῖ λέγειν. c) ταῦτ' οὐ δεῖ σε λέγειν.

15-18. Repeat a) with γραπτέον, ποιητέον, *must do*, μαθητέον *must learn*, νομιστέον *must believe*.

19-22. Change the pronoun to ἡμῖν (or ἡμᾶς) and repeat.

23-25. Repeat b) with *κελεύειν*, *ἀνα-γινώσκειν*, *σπεύδειν*.

26-29. Repeat c), changing *σε* to *με*, *ἡμᾶς*, *ὕμᾶς*, *τὸν ἀδελφόν*.

III. a) $\left\{ \begin{array}{l} \delta \text{ βλαβερὸν ἐστὶν } \textit{that which is hurtful.} \quad \delta \text{ μὴ} \\ \text{βλαβερὸν ἐστὶν.} \\ \delta \text{ βλαβερὸν εἴη } \textit{what(ever) should be hurtful.} \\ \delta \text{ μὴ βλαβερὸν εἴη.} \\ \delta \text{ ἂν βλαβερὸν ᾗ } \textit{what(ever) (may) be hurtful.} \\ \delta \text{ ἂν μὴ βλαβερὸν ᾗ.} \end{array} \right.$

b) $\left\{ \begin{array}{l} \tilde{\alpha} \text{ μανθάνομεν, ταῦτα τὸν ἀδελφὸν διδάσκομεν.} \\ \tilde{\alpha} \text{ ἂν μανθάνωμεν, ταῦτα τὸν ἀδελφὸν διδάσκομεν.} \\ \tilde{\alpha} \text{ ἂν μανθάνωμεν, ταῦτα τὸν ἀδελφὸν διδάξομεν.} \\ \tilde{\alpha} \text{ μανθάνοιμεν, ταῦτα τὸν ἀδελφὸν ἂν διδάσκειμεν.} \end{array} \right.$

30-41. Repeat the clauses under a) with *καλόν*, *ἀγαθόν*.

42-57. Repeat the sentences under b), changing the subject to *I*, *you*, *this (one)*, *these*.

14. (LESSON XVI)

I. *ὅς τοιαῦτα ποιεῖ, μῖσῶ Who(ever) does such (things), I hate.*

ὅς ἂν τοιαῦτα ποιῇ, μῖσῶ.

ὅς ἂν τοιαῦτα ποιῇ, μῖσήσω.

ὅς τοιαῦτα ποιοίη, μῖσοίην ἄν.

1-4. Repeat, changing *ὅς* to *οἷ* and making the verbs plural. 5-9. Repeat in negative form.

II. *ποιῶ, ὧν ἐπιθῶμῶ (or ὧν ἂν ἐπιθῶμῶ). ποιήσω, ὧν ἂν ἐπιθῶμῶ. ποιοίην ἄν, ὧν ἐπιθῶμοίην.*

10-25. Repeat, changing the subject to *the athlete*, *we*, *you (ye)*, *these*.

III. οὐκ ἔχω σε ταῦτα διδάσκειν. οὐ γὰρ διδάσκαλός εἰμι.

26-29. Repeat, changing the subject to *we, you, this farmer, these same girls*.

15. (LESSON XVII)

ἐμός ἐμή ἐμόν *my, mine, meus.* σός σή σόν *your, yours, tuus.*

ἡμέτερος ἡμετέρᾳ ἡμέτερον *our, noster.*

ὑμέτερος ὑμετέρᾳ ὑμέτερον *your, vester.*

ἐμός ἀδελφός *a brother of mine.* σός ἐταῖρος *a comrade of yours.*

ὁ ἀδελφός μου *my* ὁ ἐταῖρός σου *your* COM-
BROTHER. RADE.

ὁ ἐμός ἀδελφός *MY* brother. ὁ σός ἐταῖρος *YOUR* com-
rade.

Change ἀδελφός to ἀδελφή, ἐταῖρος to μήτηρ and repeat; repeat each with ἡμέτερος (ἡμῶν) and ὑμέτερος (ὑμῶν).

1. Your *brother* is wise; your *sister* (omit σου), beautiful. 2. Your father is a poet, *mine* is not. 3. Our friend is a teacher, *yours* a farmer. 4. Call my *brothers*. 5. Call my *brothers*. 6. — my *sisters*. 7. — our comrades. 8. To one (τῷ μὲν) give my book, to the other (τῷ δὲ) the *brother's* (book). 9. Be doing this! 10. Do not be doing such things! 11. Do not hate me! 12. Do not desire such things (τοιούτων). 13. Let my *brother* desire such things, but not my *sister*. 14. What are we to be doing? 15. Whom (τίνα) are we to hate? 16. Whom are we to love? 17. Whom are we to be

teaching? 18. Be teaching *me*. 19. — my *slave*.
20. — our slaves.

21. Let us not be doing these things. 22. May we never (*μήποτε*) do such things. 23. May this (one) never, etc. 24. May these never, etc. 25. If I should do such things, I should never (*οὔποτε*) learn this lesson. 26. If you, etc. 27. If we, etc. 28. If these girls, etc.

16. (LESSON XVIII)

Repeat Exercise XI, substituting οὗτος αὕτη τοῦτο for ὅδε ἥδε τόδε.

Master the following prepositional phrases :

παρ' ἐμοῦ *from me*.

παρὰ σοῦ *from you*.

παρ' ἐμοί *by me, at my house,*
chez moi.

παρὰ σοί *by you, etc.*

παρ' ἐμέ *to me*.

παρὰ σέ *to you*.

Repeat with ἑμῶν, κτλ., ὑμῶν, κτλ., τοῦ ἀδελφοῦ, κτλ., τῆς ἀδελφῆς, κτλ.

ἀντὶ τίνος; *on what account?*
why?

μετὰ τούτων *with these*.

ἀντὶ τούτου *instead of this*.

μεθ' ἑμῶν *with us*.

διὰ τί; *on what account? why?*

μεθ' ὑμῶν *with you*.

διὰ τοῦτο *on this account*.

παρὰ τὸν νόμον *contrary to the law*.

διὰ ταῦτα *on this account*.

περὶ τούτου *concerning this*.

ἐπὶ τούτοις *on these (conditions)*.

πρὸ τούτου *before this*.

κατὰ τὸν νόμον *according to the law*.

πρὸς ταῦτα *in view of this, wherefore*.

μετὰ τοῦτο, } *after this*.
μετὰ ταῦτα, }

πρὸς τούτοις *in addition to these (things)*.

πρὸς θεῶν *by the gods!*

17. (LESSON XIX)

Master the following phrases :

ποῦ δὴ; <i>where pray?</i>	διὰ τοῦτό γε <i>on THIS account.</i>
ποῖ δὴ;	ἐπὶ τούτοις γε <i>on THESE (con-</i>
πῶς δὴ;	<i>ditions).</i>
τίς δὴ;	ἔγωγε <i>I.</i> ἔμοιγε ¹ <i>to ME.</i>
τί δὴ;	εὖ γε (usually written εὐγε).
διὰ τί δὴ;	μάλα σοφός <i>very wise.</i>
ἀντὶ τίνος δὴ;	μάλα γε σοφός <i>VERY wise.</i>
φέρε δὴ <i>come now!</i>	μάλα γε and καὶ μάλα γε <i>cer-</i>
πολὺ μέγιστος <i>much the</i>	<i>tainly!</i>
<i>greatest.</i>	πάνυ πολλοί <i>very many.</i>
πολὺ δὴ μέγιστος.	πάνυ γε πολλοί <i>VERY many.</i>
	πάνυ γε and καὶ πάνυ γε <i>certainly!</i>

ὁ μὲν —	ὁ δὲ —
ὁ μὲν γὰρ —	ὁ δὲ —
ὁ μὲν οὖν —	ὁ δὲ —
ὁ μὲν γὰρ οὖν —	ὁ δὲ —

Repeat these phrases, substituting plural forms :

1) Masc.: οἱ μὲν — οἱ δὲ οὔ. 2) Fem.

οὗτος μὲν —	ἐγὼ δὲ —
οὗτος μὲν οὖν —	σύ δὲ —
ἡμεῖς μὲν γὰρ —	ὑμεῖς δὲ —
ὅδε μὲν γὰρ οὖν —	ἐγὼ δὲ οὔ.

18. (LESSON XXI)

ὁ σοφὸς γιγνόμενος. ὁ οὐ σοφὸς γιγνόμενος. ὁ μὴ σοφὸς γιγνόμενος. (See § 174.)

¹ Observe that in these two words the accent is recessive. Contrast ἐμοῦ γε, ἐμέ γε.

1. The one who wishes to be rich. 2. The one who wishes to be becoming wise (σοφὸς γίγνεσθαι). 3. The one who understands these (matters). 4. The one who is learning this lesson. 5-12. Repeat each of these phrases 1) with the negative οὐ, 2) with μή. 13-48. Change 1) to the plural, 2) to the feminine (both sing. and pl.) and repeat.

1. The one wishes to be rich, the other (does) not. 2. You wish to become wise, we (do) not. 3. We delight in friends, you (do) not. 4. If we delight in friends, we shall have friends. 5. If you, etc. 6. The one who does not delight in friends does not have friends.

19. (LESSON XXII)

1. What pray are we to be replying? 2. Let us be replying that (ὅτι) we do not know. 3. Do not be making this reply (say '*be replying this*'). 4. Let one be replying that he does not know, let the other be making no reply (say '*be replying nothing*'). 5. If we be making this reply, shall we be telling the truth? 6. If you, etc.? 7. If these, etc.? 8. If we should be making this reply, should we be telling the truth? 9. If he should, etc.? 10. If I should, etc.? 11. If these poets should, etc.? 12. May you be making no reply. 13. May these, etc. 14. We have nothing to reply. 15. If we wish to be rich, what must we do? 16. May we delight in good friends. 17. In friends take delight, not in books. 18. Let the one delight in horses, the other in books.

19. Are we to delight in friends or in horses (πότερον φίλοις — ἢ)? 20. Are we to reply that we know or that

we do not know (πότερον ὅτι ἴσμεν — ἦ)? 21. Am I to reply that I delight in a good friend or in a good horse? 22. I might make this reply. 23. We should not make this reply, should we? 24. By no means.

20. (LESSON XXIII)

Review Exercises 16-17.

I. a) τοῦτο περὶ πολλοῦ ποιοῦμαι *This I consider of great value (or importance or worth), hold in high esteem.*

b) τοῦτο περὶ πλείονος ποιοῦμαι — *of greater value (importance), hold in higher esteem.*

c) τοῦτο περὶ πλείστου ποιοῦμαι — *of greatest value (importance), hold in highest esteem.*

Repeat each of these sentences, conjugating the verb in a) in the present indicative; in b) in the future indicative; in c) in the optative of the progressive action-stem.

Repeat, substituting the verb ἡγοῦμαι (in which case the meanings given above remain unchanged).

Repeat, substituting in a) περὶ ὀλίγου *of little worth (importance)*; in b) περὶ ἐλάττωνος *of less worth, etc.*; in c) περὶ ἐλαχίστου *of least, etc.*

1. Friends I consider of greater worth than money (ἡ χρήματα). 2. — you —. 3. — he —. 4. — we —. 5. — these —. 6. May I consider, etc. 7. May you, etc. 8. May you (*pl.*). 9. Do thou, etc. 10. Let these, etc. 11. We ought, etc.

21. (LESSON XXIV)

1. What are we doing? 2. What shall we do? 3. What are we to be doing? 4. Be doing nothing.

5. Be calling your (say 'the') brothers. 6. I am calling them. 7. I shall call them. 8. We are calling them. 9. We shall, etc. 10. Who is calling me? 11. Who will call me? 12. Some will call you, some will not. 13. Consider me happy (εὐδαίμονα). 14. I shall consider you happy. 15. We, etc. 16. The poet, etc. 17. These friends, etc.

18. Some things I shall know, some things I shall not know. 19. — you —. 20. — we —. 21. — these same farmers. 22. To-morrow (αὔριον) I shall become wise. 23. We, etc. 24. We should be becoming wise. 25. May we be becoming wise. 26. If any one ask (ἔρηται) me about this, what shall I reply (ἀπο-κρινούμαι)? 27. — you —? 28. — these —? 29. We shall reply that (ὅτι) we think we understand these (things). 30. The one is fleeing, the other stands-firm (μένει). 31. The one will flee, the other will stand-firm.

22. (LESSON XXVI)

Repeat the phrases with **παρά** (Exercise 16), substituting for **ἐμοῦ, κτλ.**, the appropriate forms (both sing. and pl.) of **ὁ πατήρ, ἡ μήτηρ, ὁ παῖς, ὁ ἀνὴρ, ὁ γέρον, ὁ Ἕλλην.**

1. Call the boy. — the father. — the mother. — the man. — the Greeks. 2. Do not keep calling the same boy. — the same fathers. — the mothers themselves. 3. Am I to give the same gift to the old man? — to the boys themselves? 4. What reply are we to be making to the mother? — to the Greeks? — to these men? 5. A boy has no possession more precious than a mother (say 'there is for a boy,' etc.). 6. A mother has no possession more precious than a boy.

7. For boys are anchors of a mother's life (say '*of life for a mother*').

23. (LESSON XXVII)

Review Exercises 8 and 18, and study carefully the examples cited in §§ 174 and 176.

In the following sentences use the verb **τυγχάνω** in 1-4, **οἶδα** in 5-8, **ἀκούω**, followed by the genitive (§ 115, i), in 9-12.

1. The gods, as the philosopher says, are immortal men.
2. To have health is the best (thing) for a man. 3. A man's character is known from (his) speech. 4. We value nothing more highly than justice (*ἡ τὸ δίκαιον*).

5. I know that we are foolish. 6. We know that we are wise. 7. Whoever (*ὅστις*) knows that he is foolish is wise. 8. We know that *we* are foolish, but *you* are wise.

9. I hear you always saying the same (things).
10. To-morrow these will hear you making this same reply. 11. — we —. 12. May we hear you replying to the physician that you are well.

24. (LESSON XXIX)

Review Exercise 13.

1. My ('*the*') father always prevents me from doing (say '*to be doing*') whatever I wish. 2. Does *your* father prevent you from doing whatever you wish?
3. Fathers always prevent their ('*the*') children from doing whatever they wish. 4. Whenever (*ὅταν*) these children may wish to be reading something, their father will prevent (them). 5. If these be able, they will prevent us from doing whatever we may wish. 6. For these

men do not wish us to be as happy as possible. 7. For they happen not to love us. 8. Does it not seem so also to you? 9. By Zeus, to me also.

25. (LESSON XXX)

Repeat the phrases with **παρά** (Exercise 16), substituting for **ἐμοῦ, κτλ.**, the appropriate forms of **τίς**; **τις** (both sing. and pl.), **Σωκράτης, Λύσις** (Gen. **Λύσιδος**¹), **Πλάτων** (Gen. **Πλάτωνος**).

I. **τίνος δὴ ἐπι-θῦμῶ;**

1. What do you desire? 2. — he —? 3. — we —? 4. — these —? 5. Are we to desire *these* (things)? 6. We desire nothing. 7. Let us desire nothing.

II. **πόσου δὴ πωλείς ταῦτα;** *For how much are you offering to sell these (things)? What are you asking for, etc.?*

8. How much do you ask for this horse? 9. How much is the farmer asking for this chariot? 10. For how much do the gods sell to us all the blessings of life?

1. Who are you? 2. I do not know who (**τίς** or **ὅστις**) you are. 3. Whose child are you (say ‘*of whom are you the child*’)? 4. Whose are these children? 5. What are we to be replying? 6. On what account are we to be making this reply? 7. To whom, etc.? 8. Whom are we to be calling? 9. Whom do these permit to do whatever he wishes?

26. (LESSON XXXI)

1. Know (**γνώθι**) thyself! 2. Love thyself! 3. Do not love thyself! 4. Do not love thyself too-much

¹ Acc. **Λύσιν**.

(*λῆν*)! 5. The one who loves himself too much does not have friends. 6. If we love ourselves too much, we shall not have friends. 7. What am I touching? 8. — we —? 9. — these —? 10. Touch this! 11. Don't touch this! 12. My ('*the*') mother permits me to touch *these* (things). 13. Do not touch the chariot! 14. Does your father permit you to govern the mule-team? 15. By no means, for he thinks more of the slaves than of me, his ('*the*') son. 16. In the day-time (*ἡμέρας μὲν*) these attendants rule me; at night¹ (*νυκτὸς δὲ*) my mother rules me.

27. (LESSON XXXIV)

1. What was I saying? — you —? — we —? — these —? 2. Whom was I ruling? — we —? — this slave —? 3. What was I eating? — you —? — we —? — you (*pl.*) —? 4. I was eating nothing. 5. We were neither eating nor drinking. 6. Who was preventing you from doing these (things)? 7. No one was preventing us from making this reply. 8. We were becoming wise, you were not. 9. Why was the dog in the manger (say '*the in manger dog*') not permitting the horse to eat? 10. The horse was eating the barley (say '*of the barley*'), for the dog was not able to prevent (it). 11. Who was dying? 12. We were not dying. 13. We were not replying. 14. We thought (*φόμεθα*) we were dying.

28. (LESSON XXXVI)

κατὰ τὴν ὁδὸν *down (along) the road.*
κατὰ τὴν πυλίδαν *near the postern-gate.*

¹ See § 119.

κατὰ Πλάτωνα *according to Plato.*

τὸ καταντικρὺ τείχος *the opposite city-wall.*

ἐν τῷ καταντικρὺ τοῦ τείχους *in a position opposite the wall.*

εἰς τὸ καταντικρὺ τοῦ τείχους *to a position opposite the wall.*

ἐκ τοῦ καταντικρὺ τοῦ τείχους *from a position opposite the wall.*

Make an intensive study of Λύσις, ἡ περὶ φιλίας, lines 1-15 (Lesson XXXV), preparatory to a dictation exercise based upon this passage.

1. I am going away. — out. — in. — toward.
2. You were, etc. 3. We, etc. 4. These, etc. 5. It is time for me to be going away (ᾧρᾱ μοι ἀπ-ιέναι).
6. — for you —. 7. — for us —. 8. — these —.
9. Come in! 10. Come out! 11. Approach!
12. Let us be going. — away. — out. — in. — toward.
13. I was going away. — out. — in. — toward.
14. We were, etc.
15. These, etc. 16. We were absent, you were going away.

29. (LESSON XXXVII)

1. What was I doing? — you —? — we —? — these —?
2. I was not hesitating. You —. We —. These boys —.
3. He kept turning around and regarding us (say '*turning around he was frequently regarding*').
4. You kept, etc. 5. These boys, etc.
6. For they were plainly eager to approach. 7. My father was wont to regard (say '*was regarding*') the slaves as of more value than us his sons.

30. (LESSON XXXIX)

1. I am wiser than you. 2. I was saying that I was wiser than you. 3. We are more beautiful than you. 4. We were saying that we were more beautiful than you. 5. What is smaller than this book? 6. These books are smaller, these larger. 7. Which of these angles is the larger? 8. Which is the largest? 9. Which of these same boys is the happier? 10. I was hesitating to ask (*ἐρέσθαι*) which of these men was the worse. 11. This (one) they were wont to consider (say '*they were considering*') the worse. 12. My mother was wont to hold me in higher regard than these brothers. 13. There is nothing more beautiful than a good friend.

31. (LESSON XLI)

1. What are you asking me (*με*)? 2. What is he, etc.? 3. — are these physicians —? 4. What are we to be asking these men? 5. You are asking which (*ὁπότερος*) of us is the wiser. 6. You were asking which of us was the more beautiful. 7. Do not keep asking this. 8. Let them not be asking these (questions). 9. We have nothing to ask you. 10. If you ask this, we shall reply that we do not know. 11. If you should ask this, we should make no reply (say '*be replying nothing*'). 12. This boy was hesitating to ask me about this (matter). 13. The one was asking, the other was answering.

32. (LESSON XLIII)

I. οἷός εἰμι	{	βουλευέσθαι τε καὶ μάχεσθαι	<i>I am able</i>
or		(fit, qualified) both to deliberate and	
οἷός τ' εἰμι		to fight.	

Repeat this sentence, conjugating the verb εἰμί throughout the present and future indicative. Repeat, substituting ἄρχειν τε καὶ ἄρχεσθαι. Repeat with καὶ ἑαυτοῦ καὶ τῶν ἄλλων ἄρχειν, making the necessary changes.

II. a) ἄτε (or οἷα) καλῶς ἀκούειν ἐπι-θῦμῶν πειρῶμαι καλῶς λέγειν τε καὶ πράττειν *Since I desire, etc.*

Repeat, conjugating the verb πειρῶμαι in the present and future indicative and making the other necessary changes.

b) τούτων πέρι καὶ σὲ ἄτ' ἔμπειρον ὄντα πειράσομαι ἐρωτᾶν *Concerning these (matters) I shall try to question you also as one having experience.*

Repeat, substituting for σὲ (and making the other necessary changes, observing that ἔμπειρος, *experienced*, is a compound adjective and so has no distinctive feminine forms) ὑμᾶς, τοῦτον τὸν παῖδα, ταύτην τὴν κόρην, τούτους τοὺς ἄνδρας, τᾶσδε τὰς γυναῖκας.

33. (LESSON XLIV)

Review Exercises 23 and 32.

I. a) καίπερ γηράσκων ὅμως ἔτι πολλὰ μανθάνειν πειρῶμαι *Although growing old, I am nevertheless still trying to be learning many (things).*

Repeat (making the necessary changes) with οὗτος ὁ ἀνὴρ, οἷδε οἱ φιλόσοφοι, αὕτη ἡ γυνή, ἡμεῖς, ὑμεῖς, αἷδε αἱ γυναῖκες.

b) καίπερ σοφὸς ὢν οὐκ οἶδα τὴν φιλιᾶν ὃ τι ποτ' ἐστίν *Although wise, I do not know what friendship is (friendship what in the world it is).*

Repeat with ἡμεῖς, Λύσις ὅδε, ἡ αὕτη γυνή.

c) τούτων περί καὶ σὲ καίπερ νέον ὄντα πειράσσομαι ἐρωτᾶν.

Repeat, substituting for σὲ the words : ὑμᾶς, τοὺς παῖδας τοῦσδε, τὰς κόρας τᾶσδε.

II. a) ἐμοῦ ταῦτα λέγοντος οἱ ἄλλοι τῷ φιλοσόφῳ δι-ελέγοντο.

b) τούτων οὕτως ἔχόντων *this being so*.

Repeat a), substituting for ἐμοῦ the words : ἡμῶν, ὑμῶν, τῶν παίδων, τῶν κορῶν.

1. While we were conversing with one another Lysis, being a boy, was playing in the courtyard. 2. While Lysis (Gen. Λύσιδος) was playing, the others were conversing with us. 3. As we are going away (ἀπ-ιόντων) the others will say (ἐροῦσι) that (ὅτι) I believe you to be friends. 4. And yet (καίτοι) you are not able to discover what friendship is.

34. (LESSON XLVI)

Repeat the phrases with παρὰ (Exercise 16), substituting for ἐμοῦ, κτλ., the appropriate forms (both sing. and pl.) of ὁ βασιλεύς, ὁ ἵππεύς *the horseman*, ὁ ἱερεύς *the priest*, ἡ γυνή (§ 39), τίς ; ὁ σοφὸς δοκῶν.

1. From the city.* 2. Out of ——. 3. In ——. 4. Into ——. 5. Far from ——. 6. Around ——. 7. Before ——.

Repeat each of these phrases in the plural.

Write in Greek each of the following questions together with an appropriate answer.

1. Come tell me, who was Socrates? 2. Was he a young man or an old man? 3. About what were he

and the boys conversing with one another? 4. Who was calling the boys and bidding them go home? 5. Were they going into the city? 6. Were they able to find out what friendship was? 7. What is better than good-health? 8. Who is happier than a king? 9. Which of these boys seemed to you to be the more beautiful?

35. (LESSON XLVIII)

Observe carefully the difference between the progressive and the aorist forms as illustrated by the following examples:

PROGRESSIVE	AORIST
τί ἐποιοῦν; <i>what was I doing?</i>	τί ἐποίησα; <i>what did I do?</i>
τί ποιῶμεν; <i>what are we to be doing?</i>	τί ποιήσωμεν; <i>what are we to do?</i>
ταῦτα ποιῶμεν <i>let us be doing, etc.</i>	ταῦτα ποιήσωμεν <i>let us do, etc.</i>
ἐὰν τ. ποιῶ <i>if I be doing, etc.</i>	ἐὰν τ. ποιήσω <i>if I do, etc.</i>
εἰ τ. ποιοίην — <i>should be —.</i>	εἰ τ. ποιήσαιμι — <i>should do. &</i>
ταῦτα ποιεῖ <i>be doing this!</i>	ταῦτα ποιήσον <i>do this!</i>
μὴ τ. ποιεῖ <i>don't, etc.</i>	μὴ τ. ποιήσης <i>don't do this!</i>
ποιεῖν <i>to be doing.</i>	ποιήσαι <i>to do.</i>
ποιῶν <i>doing (while doing, etc.).</i>	ποιήσας <i>doing (having done).</i>

Repeat with *κελεύω, κλέπτω.*

Observe further that the aorist participle:

I. Indicates an act merely as an occurrence *without reference to time or duration*, thus :

a) γελάσας ἔφη *He said with a laugh.* Contrast γελῶν ἔφη *He said (while) laughing.*

b) εὖ γε ἐποίησάς με ταῦτα ἀγγελίᾱς *You did me a good turn in announcing this (it was kind of you to announce, thank you for announcing, etc.).*

Repeat a), substituting for γελάσας δακρύσας *bursting into tears.* Repeat each in the feminine.

Repeat b), substituting for ἀγγελίᾱς the appropriate forms (both masc. and fem.) of ποιεῖν, ἐρωτᾶν, κλέπτειν, γράφειν, φυλάττειν.

c) ἤκουσα τοῦ ἀδελφοῦ γελάσαντος *I heard my brother laugh.* Contrast ἤκουσα αὐτοῦ γελῶντος *I heard him laughing.*

II. Because of its fundamental meaning, often refers to an act that is *prior in time* to that indicated by the leading verb, thus : ταῦτα ποιήσας ἔφη *This done he said, having done, etc.*

Repeat, substituting for ποιήσας the appropriate forms (both masc. and fem.) of ἀγγέλλειν, φυλάττειν, ἀκούειν, ἐρωτᾶν.

36. (LESSON L)

Study carefully §§ 65, 66, 137.

I. a) τέθνηκα *I am dead.* b) ἐγρήγορα ἢ καθ-εύδω; *Am I awake or asleep?* c) ἔγνωκα μῶρος ὢν *I have come to recognize that I am a fool (I know that I am foolish. Cf. οἶδα μῶρος ὢν, Exercise 23).* d) ἔτη τριάκοντα γέγονα *I am thirty years (of age).* e) ἀπ-όλωλα *I am lost, am undone!*

1. He is dead. 2. These are dead. 3. They appear (φαίνονται) to be dead. 4. Are you awake or asleep? 5. Are these, etc.? 6. We recognize that we are foolish. 7. These recognize that they are foolish, those do not. 8. I am ten years old. 9. We are about (περὶ, with accus.) twenty years of age. 10. You are lost! 11. We are undone!

II. a) τί πεποίηκα; *What have I done?*¹

b) πᾶσαν τὴν ἀλήθειαν εἶρηκα *I have told (spoken) all the truth.*

c) τὴν εἰρήνην λέλυκα *I have violated the peace.*

d) οὐδ' ἑώρακα τὸν ἄνδρα οὐδ' ἀκήκοα *I have neither seen nor heard the man.*

12. We have told *all* the truth. 13. These have not, etc. 14. Who has broken the peace? 15. Have you seen the men? 16. We have neither seen nor heard them. 17. To be awake. 18. To be dead. 19. To be thirty years of age. 20. To have spoken the truth. 21. To have seen and heard.

37. (LESSON LII)

Study carefully § 179.

I. a) λέγω ὅτι τὴν ἀλήθειαν εἶρηκα *I am saying that I have spoken, etc.*

b) ἔλεγον ὅτι τὴν ἀλήθειαν εἰρήκοιμι *I was saying, etc.*

c) λέγω ὅτι τοῦ ἀνδρὸς οὐκ ἤκουσα *I am saying that I did not hear the man.*

d) ἔλεγον ὅτι τοῦ ἀνδρὸς οὐκ ἀκούσαιμι.

¹ Observe that in English the perfect is constantly employed where, in Greek, an aorist would be more natural, thus: *What has he done?* = τί ἐποίησε; Compared with English, Greek employs the perfect infrequently.

e) τὴν ἀλήθειάν φημι (or ἔφην) εἰρηκέναι *I say* (or *said*) *that I have* (or *had*) *spoken*, etc.

f) τοῦ ἀνδρὸς οὐ φημι ἀκοῦσαι *I deny that I heard the man*.

g) οὐ φημι ἀπ-ιέναι *I say that I am not going away* (i.e. *I refuse to go away*).

h) ἐρῶ ὅτι οὐχ οἶδς τ' εἰμὶ τὸ αἴτιον ἐξ-ευρεῖν¹ *I shall say*, etc.

Repeat each of these sentences in the second and third persons singular, and the first, second, and third persons plural.

Repeat with: 1. τοῦτο τὸ μάθημα μεμάθηκα. 2. τούτων ἐπι-λέλησμαι. 3. τούτων ἐπι-λήσομαι *I shall forget these things*. 4. οὐδένα ἐώρᾱκα. 5. τοιαῦτα ἐκέλευσα.

38. (LESSON LIII)

Review Exercise 35, and study carefully the following examples of progressive and aorist forms:

PROGRESSIVE

μανθάνω *I am learning*.

ἐμάνθανον *I was learning*.

εἰδὼν ταῦτα μανθάνω *if I be learning these (things)*.

ταῦτα μανθάνοιμι *may I be learning, etc.!*

ταῦτα μάνθανε *be learning, etc.!*

μὴ ταῦτα μάνθανε *don't be, etc.!*

μανθάνειν *to be learning*.

μανθάνων (*while*) *learning*.

AORIST

ἔμαθον *I learned*.

εἰάν τ. μάθω *if I learn these (things)*.

τ. μάθοιμι *may I learn, etc.!*

τ. μάθε *learn, etc.!*

μὴ τ. μάθῃς *don't learn!*
§ 157.

μαθεῖν *to learn*.

μαθὼν *learning, having learned*.

¹ Observe that ἐρῶ (*ἐπέω*) is the future in common use meaning *I will* (*shall*) *say*. φήσω is not common, and λέξω means *I shall speak*. ἐρῶ is followed by ὅτι.

Repeat with: 1. τοιαῦτα λέγω, τοιαῦτα εἶπον. 2. ἀποθνήσκω, ἀπέθανον. 3. οὐδέν εὐρίσκω, οὐδέν εὑρον. 4. σοφὸς γίγνομαι, σοφὸς ἐγενόμην. 5. τούτων ἐπιλήθομαι, τούτων ἐπέλαθόμην.

39. (LESSON LIV)

Study carefully §§ 85, 152.

I. a) εἰ τοῦτό γ' ὁ παῖς μ' ἤρετο, οὐδέν ἂν ἀπεκρίνάμην
If the boy had asked me THIS, I should have made no reply.

b) καὶ εἰ κακῶς εἶχον, συνεῖναι τῷ φιλοσόφῳ ἐπεθύμουν ἂν *Even if I were ill, I should desire to associate, etc.*

c) εἰ μὴ νέος ἦν, οὐκ ἂν τοσαῦτα τὸν ἄνδρα τοῦτον ἠρώτων *If I were not young, I should not be asking this man so many (questions).*

Repeat each of these sentences, conjugating the leading verb in each throughout the indicative of the tense indicated, and making the other necessary changes.

40. (LESSON LV)

Two verbs of *asking*:

1. ἐρωτάω (Lesson LIV) *ask (a question)*. Construction: *two accusatives*.

1. What am I asking this man? 2. What was I asking the same man? 3. What will I ask this woman? 4. What did I ask her? 5. If I be asking her many (questions) —. 6. If I ask her many (questions) —. 7. If I should not be asking the boys these (questions) —. 8. If I should not ask them these (questions) —.

Repeat, conjugating the verb throughout the mood or tense indicated.

9. Be asking me this. 10. Ask me this. 11. Don't keep asking me this. 12. Don't ask me this (§ 157). 13. Let him, etc. 14. Let them, etc. 15. Let them not, etc. 16. We have nothing to ask you.

II. αἰτέω, αἰτήσω, ἤτησα *ask (a favor)*. Construction: *two accusatives*.

Repeat the preceding drill.

41. (LESSON LVI)

1. I know. 2. I do not know. 3. Do you know? 4. Does this man not know what friendship is? 5. Who knows what the sophist is? 6. I think I know. 7. I thought (ᾤμην) I knew. 8. May I never (μήποτε) know this! 9. May we, etc.! 10. May these, etc.! 11. I was saying that I knew. 12. If I knew this, I should not be asking so many (questions). 13. If you, etc. 14. If these boys, etc. 15. Know well (εὖ ἴσθι)! 16. Know well that these will say, as we are going away, that we were not able to discover what friendship is. 17. To know differs from seeming to know (say '*from the to seem to know*'). 18. Socrates we consider the wisest of all men. 19. For he knew that he knew nothing.

42. (LESSON LVIII)

Verbs of *telling, saying*. Review Exercise 37.

I. λέγω } ἐρῶ εἶπον εἴρηκα.
φημί }

1. What am I telling the boy? 2. What will I tell him? 3. What was I telling the man? 4. What did I say to him? 5. If I tell this —. 6. If I say this —. 7. If I should tell this —. 8. If I should say this —. 9. I should have said nothing.

Repeat, conjugating the verb throughout the mood or tense indicated.

10. Tell me this. 11. Don't keep telling me this same (thing). 12. Say this. 13. Don't say this (§ 157). 14. I have nothing to say. 15. We shall say that we do not know. 16. This is what (ἄπερ) I also chance to be saying (λέγων). 17. This is what I also chanced to say (εἰπών).

Repeat 16 and 17, conjugating the verb in the plural.

II. φράζω, φράσω, ἔφρασα *point out, declare, explain, tell.*

1. φράσω τούτοις πάνθ' ἃ εἶπεν ὁ σοφιστής. 2. τούτων πέρι ἦκω τῷ πατρὶ φράσων *I have come to tell, etc.* (§ 175). 3. φράσον τί λέγεις *Explain what you mean.* 4. οὐδὲν ἔχω σοι φράσαι. Repeat 1 and 2, conjugating the verb as before.

43. (LESSON LX)

1. σοφιστὴς ἐκλήθη. 2. ἐπὶ σοφίᾳ ἐθαυμάσθη *I was admired (marvelled at) for wisdom.* 3. πολλὰ δὴ ἠρωτήθη. 4. ταῦτα δὴ τὸν σοφιστὴν ἐρωτᾶν ἐκωλύθη. 5. οὐκ ἐπέισθη. 6. ἥσθη ἰδὼν τούτους τοὺς παῖδας *I was delighted at seeing, etc.*

Repeat these sentences, conjugating the verbs throughout the singular and plural.

44. (LESSON LXII)

1. Protagoras was called a sophist. 2. Protagoras was called a sophist, but Plato a philosopher. 3. I was saying that Protagoras, etc. 4. I said (ἔφην) that, etc. 5. If I should be called a sophist, it would not please me (οὐκ ἄν μοι ἀρέσκει). 6. If you, etc., would it please you? 7. May these men never be called sophists! 8. The boys were led home. 9. By whom (ὑπὸ τοῦ) was Lysis led home? 10. By his ('the') father, or by a slave (πότερον — ἦ)? 11. He was not persuaded to go home. 12. We were delighted at seeing these men conversing with one another.

45. (LESSON LXVIII)

1. Many fear death. 2. Few know what death is (say 'know the death what (it) is'). 3. Those who fear death (οἱ τὸν θ. δεδιότες) are many, those who know what (it) is are few. 4. I fear death as though I knew well (ὥς εὖ εἰδώς) that (it) is the greatest of all evils.

Repeat 4, conjugating the verb throughout, both singular and plural, and making the other necessary changes.

5. For I chance to fear death, although not knowing that it is an evil.

Repeat 5, as above. •

46. (LESSON LXXIII)

1. I stood (ἔστην). 2. I stand (ἔστηκα). 3. I am standing, i.e. I am in the act of standing (ἵσταμαι). 4. I made the boy stand (ἔστησα τὸν παῖδα). 5. I stood up. 6. I am arising. 7. I made the boys arise. 8. I should arise. 9. I should be arising. 10. I should make the

others arise. 11. I myself will arise. 12. I ran away. 13. I knew the man. 14. I arose and went home (say '*arising I went home*').

Repeat each of these sentences with *you, this same slave, we, you, those.*

15. Arise! 16. Do not arise! 17. Let these not arise! 18. Know thyself! 19. Be coming to know thyself! 20. Let each (one) know himself!

47. (LESSON LXXVII)

I. a) τί δὴ κατα-τίθημι; b) ποῖ δὴ ταῦτα κατα-θήσω; c) τίνι δὴ τούτων τὴν αἰτίαν ἀνα-θήσω; *To whom pray shall I ascribe the blame for this?* d) τοῖς παισὶ τὰ βιβλία παρ-έθηκα. e) ἐὰν ἴσα ἴσοις προσ-θῶ, ἴσα ἔσται καὶ τὰ ὅλα. f) εἰ ἄνισα ἴσοις προσ-θείην, ἄρ' ἴσ' ἂν εἴη τὰ ὅλα;

II. a) τούτους ἐν τιμῇ τίθεμαι *These I hold in honor.* b) καὶ ἐκείνους ἐν ἀτιμίᾳ ἐθέμην *Those also I held in dishonor.*

Repeat each of these sentences with *you, the man, we, you, they.*

1. Give me the book. 2. Set it down (κατά-θες). 3. Don't set it down. 4. Let the boy himself set it down. 5. Let the boys themselves, etc. 6. Let him not, etc. 7. Let them not, etc. 8. Where (ποῖ) am I to place the stool (τὸν δίσκρον)? 9. Where are we, etc.? 10. These we should hold in dishonor, those in honor. 11. Plato ascribed the good to God, but not the evil.

48. (LESSON LXXIX)

I. a) τίνι δὴ ταῦτα δίδωμι; b) τούτοις χάριν ἀπο-δώσω ὧν εὖ πέπονθα *I shall make grateful return to these*

for the benefits, etc. c) τούτω τῷ ἀνδρὶ τὴν ἐπιστολὴν ἀπ-έδωκα *I delivered*, etc. d) μήποτε τὴν χάριν ταύτην δοίην *May I never grant*, etc. e) ἡδέως τούτων γ' ἂν τοῖς ἐταίροις μετα-διδόην.

II. πόσου ταῦτα ἀπ-εδόμην;

Repeat each of these sentences as before.

1. Grant me (μοι) the favor. 2. Don't, etc. 3. Don't betray your ('the') friends. 4. Let these not, etc. 5. Am I to betray my friends? 6. Are we, etc. 7. Let us not, etc. 8. If I betray these, I shall not have friends. 9. If we should share these (things) with you, would we not have friends? 10. I delight in sharing my pleasures (τῶν ἡδονῶν) with my comrades. 11. We delight in sharing all these (things) with you. 12. The herdsman (ὁ βουκόλος) gave the child to his wife (say 'woman'). 13. Having placed the child in the basket (εἰς τὸ ἄγγος), he carried (it) into the mountains (ἔφερεν εἰς τὰ ὄρη). 14. Having placed the child in the basket, they, etc. 15. Having given the child to his wife, the herdsman went away. 16. These gave (say 'having given') the child to the herdsman and went away.

49. (LESSON LXXX)

I. a) οὐδὲν λέγει οὗτος *He is speaking nonsense*. b) τοῦτόν γ' οὐδὲν λέγοντα ἀπο-δείκνυμι. c) — ἀπο-δείξω. d) — ἀπ-έδειξα. e) τίνα δὴ στρατηγὸν ἀπο-δείξω; *Whom pray shall I appoint general?*

II. τὴν σοφίαν ἐπι-δείκνυμαι *I am making a display of my skill*.

Repeat, as above.

1. The just man time alone reveals (say 'shows').

2. Sophocles the poet said that time alone reveals the just. 3. The man is showing off (*ἐπι-δείκνυται*). 4. These seem to us to be showing off. 5. The young man is eager (*σπεύδει*) to show his skill, the old man not. 6. Having displayed our skill, let us depart.

ΤΟ ΔΕΥΤΕΡΟΝ ΜΕΡΟΣ
ΤΑ ΓΡΑΜΜΑΤΑ

PART II
THE GRAMMAR

1. THE ALPHABET (Ὁ Ἀλφάβητος, τὰ γράμματα). —
The standard Greek alphabet has twenty-four letters :

FORM	NAME	FOUND
A α	ἄλφα	alpha á, â as in Gränāda
B β	βῆτα	beta b
Γ γ	γάμμα	gamma g gong
Δ δ	δέλτα	delta d
E ε	εἰ (ἔ ψιλόν)	epsilon ε men
Z ζ	ζῆτα	zeta z (§ 5 a) daze
H η	ἦτα	eta ä, ê (§ 3) prägen, tête
Θ θ	θῆτα	theta th (§ 5 c) thin
I ι	ιώτα	iota i, î intrigue
K κ	κάππα	kappa k
Λ λ	λά(μ)βδα	lambda l
M μ	μῦ	mu m
N ν	νῦ	nu n
Ξ ξ	ξεῖ (ξῖ)	xi ks, x tax
O ο	οῦ (ὀ μικρόν)	omicron ö öbey
Π π	πεῖ, πῖ	pi p
P ρ	ῥῶ	rho r (§ 5 b)
Σ σ, ς	σίγμα	sigma s see
T τ	ταῦ	tau t
Υ υ	ὕ (ὐ ψιλόν)	upsilon ü müde
Φ φ	φεῖ (φῖ)	phi ph (§ 5 c) Philip
X χ	χεῖ (χῖ)	chi kh (§ 5 c) loch
Ψ ψ	ψεῖ (ψῖ)	psi ps tipsy
Ω ω	ὦ (ὦ μέγα)	omega ô (§ 3) no

a) The form **s** (sigma) is used only and always at the end of a word; elsewhere **σ**: σεισμός *earthquake*. Cf. seismograph.

b) The form of the alphabet given above is the form

that was officially adopted at Athens in the year 403 B.C. It was the Ionic alphabet. Before this date the Attic alphabet had passed through many changes.

The primitive Greek alphabets contained three additional letters, which disappeared in early times. The most important of these was **Ϝ** *digamma* (i.e. double gamma) = *w*. Cf. **Ϝ**ίον violet; **Ϝ**ιδεῖν to see, *videre*. **Ϝ** is written **Ϛ** when used as a numeral, = 6. See § 51.

c) The ancients used only capital letters; the small letters came into use during the Middle Ages.

d) The letters were used as numerals. See § 51.¹

2. PUNCTUATION MARKS. — The only punctuation marks used in modern editions of Greek texts that differ from those in use in English are the question-mark (;) and the colon (:).

3. PRONUNCIATION — VOWELS (τὰ φωνήεντα). — The vowels are α ε η ι ο υ ω. Of these ε ο are always *short*; η ω always *long*; α ι υ sometimes short, sometimes long. See §§ 8, 9 f.

The sounds of the vowels are indicated in the table above (§ 1), but note further that

η represents the long (open) *e*-sound midway between

¹ In transliterating Greek names into English employ the nominative case, and observe that:

ζ = z	ψ = ps	ου = u
κ = c	γγ = ng	υ = y
ξ = x	αι = ae	ος, ον (final) = us, um
ρ (init.) = rh	οι = oe	ευς (final) = eus
χ = ch	ει = ei, i, e	εος (final) = eüs

Examples are: Βυζάντιον *Byzantium*, Ξέρξης *Xerxes*, Σοφοκλῆς *Sophocles*, Εὐβοία *Eu-boe'a*, Αἴγυπτος *Aegyptus*, Προμηθεύς *Pro-me'theus*, Τιμόθεος *Ti-mo'theüs*. See further § 8.

a in *father* and *e* in *men*, and is pronounced somewhat as the vowel-sound in the bleat of the sheep, which was represented in ancient Greek by βῆ βῆ.

ω is the long open *o*-sound. The throat should be held open. Contrast with this the ο, which is short and somewhat closer.

4. PRONUNCIATION — DIPHTHONGS (οἱ δίφθογγοί). — The diphthongs (*double sounds*) unite two vowels in one syllable. They are :

a)	IPH.	SOUND	DIPH	SOUND
	αι	ai in aisle	αυ	ow in bow-wow,
	ει	ei reign		Gk. βαῦ βαῦ
	οι	oi soil	ευ	eu feud
	υι	ui quit	ου	ou moon

b) The diphthongs α η ω are called *Improper Diphthongs*. They consist of a long vowel (ᾱ η ω) with ι, which was originally sounded and written in the line (see the inscriptions on pp. 15 and 149), but in time it lost its independence, and in the Middle Ages, with the introduction of the small letters (§ 1 c), it became customary to write this ι *under* the α η or ω that preceded it. Henceforth this ι was known as *iota-subscript*. It became a silent letter before 100 B.C.

When the first vowel of these diphthongs is a *capital* letter, the ι is written in the line: "Αἰδης *Hades* (*a* as in *father*).

c) The diphthongs ηυ and ωυ are rare. There are no equivalents in English for these sounds.

5. PRONUNCIATION — CONSONANTS (τὰ ᾄφωνα). — The sounds of the consonants as ordinarily pronounced to-day are indicated in the table, § 1, but note that :

a) ζ was originally pronounced like *dz* in *adze*, but very early became *zd*, as in *glaz'd*; cf. Ἀθηνᾶζε to *Athens* (for Ἀθηνᾶσ-δε). Later, perhaps as early as the fourth century B.C., it was pronounced like *z* in *glaze*, and this sound it still retains in modern Greek.

b) ρ was probably rolled more than *r* in English. See § 6 e.

c) θ φ χ in the early periods were respectively τ π κ, that is, the sounds were similar to *th ph kh* in *hothead*, *topheavy*, *packhorse*. Later they came to be pronounced like *th ph kh (ch)* in *thin*, *Philip*, *loch*, and these sounds are retained in modern Greek.

d) Every consonant was sounded.

e) γ before κ γ χ or ξ was sounded like *ng* in *sing* (γ-nasal): ἄγγελος *messenger*, cf. *angel*; σφίγξ *sphinx*.

f) σσ (= Attic ττ) was possibly pronounced like *sh*.

6. BREATHINGS.

a) An initial vowel or diphthong is always accompanied by a sign to indicate whether it is to be uttered with or without an *h*-sound; if with an expulsion of the breath (*h*), the sign' is written over the vowel: ὁ *the* (pronounced *ho*); ἡμισυ *half*, cf. *hemisphere*. This sign is called the *rough breathing*. If no *h*-sound is present, the sign' (*smooth breathing*) is employed: ἐγώ *I* (pronounced *ego*).

b) If the initial vowel is a *capital* letter, the breathing is written *before* the vowel: Ἐγώ, Ἑλλάς.

c) When an entire word is written in capitals, breathing and accent marks (§ 9) are omitted.

d) If a word begins with a *diphthong*, the breathing is written over the *second* vowel of the diphthong: αὐτός. This is not true, however, of *improper* diphthongs (§ 4 b): Ἅιδης *Hades*.

When the initial vowel or diphthong is accented, the accent and breathing are written together: ἔχω *I have*; Ἑλλήν *a Greek*; ὦ *oh!* εἶ *you are*.

e) Initial ρ is regularly pronounced and written with a rough breathing: ῥεύμα *a stream*, cf. rheumatism.

f) Before a smooth vowel οὐ not becomes οὐκ: before a rough vowel, οὐχ: οὐκ οἶδα *I do not know*; οὐχ ἑλληνίζω *I do not speak Greek*.

So τ and π when exposed through elision (§ 12) become θ and φ respectively before a rough vowel or diphthong: ἀνθ' = ἀντί, ἐφ' = ἐπί, ὑφ' = ὑπό.

g) Initial υ always has the rough breathing in the Attic dialect: ὑπέρ *above*, cf. hyper.

7. SYLLABLES. — Every single vowel or diphthong, whether with or without a consonant, makes a distinct syllable. In dividing a word into syllables:

a) A single consonant is connected with the vowel following: ἥ-μι-συ.

b) Combinations of consonants which can begin a word are connected with the vowel following: ἐ-στίν, ἄλ-λος.

c) Compounds formed without elision (§ 12) are divided according to their elements: ἐκ-φέρω, εἰς-άγω.

8. QUANTITY. — The quantity of the syllable is a factor of great importance in the pronunciation of ancient Greek. See § 9 f.¹ A syllable may be long:

¹ In pronouncing Greek proper names in English (see § 1, note) it is customary to ignore the Greek accent, and to accent the penult of the word, if this be long in Greek; otherwise the antepenult: Προμηθεύς *Prome'theus* (three syllables); Τιμόθεος *Timo'theus* (four syllables).

It is usual, further, to give the vowels their long or short English sounds, as follows:

a) A vowel followed by a vowel usually has the long sound: *Ionia*, *Orion*.

a) By *nature*, that is, when it has a long vowel or a diphthong (§§ 3, 4): **χαίρω** (— —).

b) By *position*, that is, when its vowel (naturally short, § 3) is followed by two consonants or a double consonant (ζ ξ ψ): **ἐστίν** (— ∪), **ἄλλος** (— ∪), **ἐλ-λη-νί-ζω** (— — — —).

A short vowel followed by a stop and a liquid (§§ 17, 18) is treated as either long or short: **τέκ-νον** (∪ ∪).

9. ACCENT.

a) Accent in Greek differs radically from accent in English: it is chiefly a musical or *pitch*-accent; stress plays but a secondary rôle.

b) There are *two* kinds of accent in Greek, but *three* accent-signs.

The two kinds of accent are:

1) *Acute* or sharp, indicated by the sign (´). The pitch of the voice is raised as the syllable is uttered: **μάθημα, σοφός.**

2) *Circumflex*, or the rising-falling tone (ˆ): **χαίρε, πῶς;**

c) The third accent-sign is (˘), the *Grave* accent as it is called. This constitutes the second element of the circumflex accent, where it is perhaps entitled to be called

b) A vowel followed by a single consonant (or by a stop and a liquid (§§ 17, 18)) has the long sound if it stands in an accented penult; otherwise the short sound: *Chā'ron, Sōc'rātes.*

But in such names as *Hē'siod, Pausā'nias, Ducā'lion*, *a, e, or o* when followed by a single consonant (or a stop and a liquid) before *e, i, or y* and another vowel has the long sound.

c) A vowel followed by two consonants has the short sound.

d) The diphthongs *ae* and *oe* are sounded like *e*.

The consonants *c* and *g* are soft before *e, i, y, ae, and oe.*

an accent. Elsewhere it is merely a sign to indicate that a syllable which would normally be pronounced with the rising inflection (acute) is not so pronounced, but that *the voice remains at the monotone level*. This occurs when a word, which if uttered alone has the rising inflection on the last syllable (ἐστίν), is incorporated in a sentence, and merges its individual accent in that of the word-group: ὁ φίλος ἐστὶν ἄλλος αὐτός. *An acute accent-sign on the last syllable is regularly changed in writing to a grave accent-sign before another word in the same sentence.*

d) But a final acute is not changed to a grave before an enclitic (§ 10) or an elided syllable (§ 12), or in the words τίς; *who?* τί; *what?*

e) The accent of a Greek word always accompanies one of the last *three* syllables.

The *circumflex* accent accompanies only a syllable that is *long by nature* (§ 8), and may rest upon either the last syllable or the syllable before the last (but only when the last is short): καλῶς, χαῖρε.

The *acute* accent may accompany one of the last three syllables of a word, but the third from the end only when the last is short: ἐγώ, φίλος, φιλόσοφος.

The accent-sign, like the breathing (§ 6), is written over the *second* vowel of a diphthong, but *before* a single initial vowel when this is a capital: οὗτος, Οὗτος, Ἕλλην. See § 6 d.

f) The rhythm of all classical Greek depends upon the *quantity* of the syllable (§ 8), not upon the accent (pitch).

10. ENCLITICS.

a) Some words of one or two syllables attach them

selves so closely to a preceding word as to become virtually a part of that word, as does *-que* in Latin. These are called *Enclitics* (i.e., *leaning-words*). Examples are **μοι, σοι, γε, ἐστι.**

b) The effect of an enclitic is to increase the number of syllables of the word preceding, hence the word before an enclitic:

1) Preserves its own accent and *never changes a final acute to a grave* (§ 9 d): **δός μοι τοῦτο, ἀδελφός ἐστιν.**

2) If it has an acute on the *penult* (φίλος) and is followed by a *dissyllabic* enclitic, the latter retains its accent: **φίλος ἐστίν, Ἑλλήν ἐιμί.**

3) If it has an acute on the *antepenult* (φιλόσοφος), or

4) A circumflex on the *penult* (δοῦλος), it adds an acute on the last syllable: **φιλόσοφος ἐστιν, φιλόκαλός γε, δοῦλός ἐιμι, δῶρόν μου.**

c) Enclitics retain their accent:

1) Sometimes for emphasis: **οὕτω καὶ σοὶ δοκεῖ;** *does it seem so to YOU too?*

2) After elision (§ 12): **πάντ' ἐστὶ κακά** *all things are evil.*

3) **ἐστί** is pronounced and accented **ἔστι**:

α) When it stands first in its clause: **ἔστι σοι βιβλίον;**

β) When it is emphatic: **σοφὸς ἐστὶν ὁ ἀνὴρ** *the man IS wise.*

γ) After **οὐκ, ἀλλ', εἰ, καὶ, ὥς, μή, τοῦτ'**: **οὐκ ἔστι** *there is not. τοῦτ' ἔστι id est.*

d) When two or more enclitics follow one another, each, except of course the last, receives upon its final syllable an acute accent from the one following: **ἀδελφός μοι ἐστιν.**

11. PROCLITICS.—A few words of one syllable have no accent of their own, but attach themselves closely to the word that follows, like *a* and *the* in English. These are called *Proclitics*. Examples are: δ , η , $οι$, $αι$, $εν$, $εις$, $εκ$, $ελ$, $ου$, $ως$.

But a proclitic receives an accent when it is followed by an enclitic: δ γε θεός.

12. ELISION.

a) Elision is the cutting off of a short vowel at the end of a word when the next word begins with a vowel: δ δ' η λιος.

The apostrophe (') marks the omission, except in *compounds*: δ ι-ορύσσουσι (for δ ιά).

b) In elision, prepositions and conjunctions accented on the last syllable lose their accent with the elided syllable, and become in effect proclitics (§ 11): $\acute{\alpha}\pi'$ ἀρχῆς ($\acute{\alpha}\pi\acute{o}$).

c) Other words throw the accent back to the penult, but without changing the acute to a grave: $\pi\acute{o}\lambda\lambda'$ = $\pi\omicron\lambda\lambda\acute{\alpha}$.

13. FINAL AND MOVABLE CONSONANTS.

a) The only consonants allowed to stand at the end of a word are ν , ρ , and ς (ξ = $\kappa\varsigma$, ψ = $\pi\varsigma$) $\acute{\epsilon}\kappa$ and $\omicron\upsilon\kappa$ ($\omicron\upsilon\chi$) attach themselves closely to the word that follows (§ 11). All other consonants were dropped at the end of a word: $\sigma\acute{\omega}\mu\alpha$ *body* (for $\sigma\acute{\omega}\mu\alpha\tau$), $\epsilon\gamma\gamma\alpha\phi\epsilon$ *he was writing* (for $\epsilon\gamma\gamma\alpha\phi\epsilon\tau$, cf. Lat. *scribi-t*).

b) Most forms ending in $-\sigma\iota$ (also $\acute{\epsilon}\sigma\tau\acute{\iota}$) and all verb-forms of the third person singular ending in $-\epsilon$ add ν before a word beginning with a vowel, and often at the end of a clause or sentence. This is known as *ν -movable*.

c) For $\omicron\upsilon$ ($\omicron\upsilon\kappa$, $\omicron\upsilon\chi$), see § 6 f.

d) οὕτως *thus, so* may drop the **s** before a consonant. So **ἐξ** *out of* becomes **ἐκ** before a consonant.

e) The ending **-ει** of the pluperfect may add **ν** before a vowel.

14. CONTRACTION OF VOWELS. — Contraction is the term employed to signify the uniting of two successive vowels, or a vowel and a diphthong, both in the same word, into a single vowel or diphthong: **γένεϊ** > **γένει**. The phenomena of contraction are best learned by mastering the paradigms of contracted nouns, adjectives, and verbs, §§ 28 D, 29 C, 41, 81–83. But note especially that

εε, εῖ, and εει > **ει**; **οο, εο, οε, οοῦ, and εοῦ** > **ου**; **οι** > **ολ**.

A contracted syllable is regularly accented if either of the original syllables was accented:

a) A *final* syllable with the circumflex accent, unless the original final syllable had an acute accent: **ποιῶ** (*ποιέω*), **ἑστῶς** (*ἑσταίως*).

b) Other syllables according to the rules stated in § 9 e.

15. CRASIS. — Crasis (*κρᾶσις mixture*) is the contraction of a vowel or diphthong at the end of a word with one at the beginning of the following word: **καὐτῶ** (*καὶ αὐτῶ*), **κᾶν** (*καὶ ἐν*) **κᾶν** (*καὶ ἐάν*).

16. VOWEL-GRADATION. — In the same root or suffix there frequently occurs an interchange of vowels similar to that in English, as in *drink, drank, drunk*. There are usually three grades, two *strong* grades and one *weak* grade, as follows:

STRONG GRADES		WEAK GRADE	STRONG GRADES		WEAK GRAD
1) ε	ο	— or α	4) ᾱ	ω	ᾶ
2) ει	οι	ι	5) η	ω	ε or ᾶ
3) ευ	ου	υ	6)	ω	ο

Examples are :

φέρ-ω <i>carry</i>	φορ-ᾶ <i>a carrying</i>	δι-φρ-ο-ς <i>chariot</i> (<i>two-carrier</i>)
τρέφ-ω <i>nourish</i>	τέ-τροφ-α <i>have</i> <i>nourished</i>	ἐ-τράφ-η-ν ¹ <i>was</i> <i>nourished</i>
εἰδ-έναι <i>to know</i>	οἶδ-α <i>I know</i>	ἰδ-εῖν <i>to see</i> ²
φᾶ-μί (Dor. ; Att. φη-μί) <i>I say</i>	φω-νή <i>voice</i>	φᾶ-μέν <i>we say</i>
τί-θη-μι <i>I place</i>	θω-μός-ς <i>a heap</i>	τί-θε-μεν <i>we place</i>
—	δί-δω-μι <i>I give</i>	δί-δο-μεν <i>we give</i>

CONSONANTS AND THEIR COMBINATIONS

17. STOPS.

a) Stops (or Mutes) are those consonants whose pronunciation causes a complete though momentary closing of the breathing passage. Stops are of three *orders* (*smooth, middle, rough or aspirate*) and of three *classes* (*labial, palatal, dental*), as follows :

CLASSES	ORDERS		
	Smooth	Middle	Rough
labial	π	β	φ
palatal	κ	γ	χ
dental	τ	δ	θ

Stops of the same *order* are called *coördinate* ; those of the same *class*, *cognate*. •

b) The only combinations of stops allowed (except with ἐκ in compounds, which regularly remains unchanged) are πτ, κτ, βδ, γδ, φθ, χθ, πφ, κχ, and τθ (γ before κ, γ, or χ is a nasal, not a stop, § 5 c) : βλάπτω (βλαβ-τ-ω), κρύπτω

¹ For ἐ-τροφ-η-ν, see § 18. The root of this verb was θρεφ- θροφ- θραφ- (θρφ-), see § 17 e.

² Originally φειδ- φοιδ- φιδ-. Cf. *vid-ere*.

(κρυφ-τ-ω), λέλεκται (λελεγ-ται), κλέβδην (κλεπ-δην), λεχθεῖς (λεγ-θείς), but ἐκ-φεύγω.

c) π, β, and φ with σ become ψ; κ, γ, and χ with σ become ξ; τ, δ, and θ are dropped before σ; see § 61. So ντ, νδ, and νθ are dropped before σ, and the preceding vowel is then lengthened, if short ($\check{a} > \bar{a}$, $\check{i} > \bar{i}$, $\check{u} > \bar{u}$, $\epsilon > \epsilon\iota$, $o > o\upsilon$): λύουσι (λυο-ντ-σι), πείσομαι (πενθ-σο-μαι).

d) Before μ a π, β, or φ normally becomes μ, and a κ or χ becomes γ (γ remains unchanged): βεβλαμμένος (βεβλαβ-μενος).

e) When two aspirated stops (φ, χ, θ) would normally begin successive syllables, the first is regularly changed to its cognate smooth stop (π, κ, τ): τί-θη-μι (θι-θη-μι); τρέφ-ω (θρεφ-ω); πέ-φευγ-α (φε-φευγ-α); κέ-χρη-μαι (χε-χρη-μαι). Similarly ἔχω (σεχω > ἔχω, § 19 a).¹

18. LIQUIDS AND NASALS.

a) The liquids are λ and ρ; the nasals are μ, ν, and γ-nasal (§ 5 e). Of these λ, μ, ν, ρ play a very important rôle in word-formation. In the parent Indo-European language l, m, n, r were frequently *vocalic* (written \bar{l} , \bar{m} , \bar{n} , \bar{r}), *i.e.* they served as vowels in the formation of syllables. Cf. fathom, yes'm, heaven, Sittl, brittle, etc. In Greek these vocalic liquids and nasals either became α or else developed a short vowel (usually α) to accompany and support them. Thus: \bar{l} became αλ or λα; $\bar{r} > \alpha\rho$ or ρα; $\bar{m} > \alpha$; $\bar{n} > \alpha$, as follows: ἔ-σταλ-μαι (ἐ-στᾶλ-μαι) from στέλλω (στελ-ιω, § 20); ἐ-τράφ-η-ν (ἐ-τρῶφ-η-ν) from τρέφ-ω.

b) Before π, β, φ, ψ (πς) ν becomes μ; before κ, γ, χ, ξ (κς) it becomes γ-nasal; before τ, δ, θ it remains un-

¹ There are exceptions, as φά-θι, ἐ-θρέφ-θην, γράφ-η-θι. See § 73.

changed. Thus: **συν-φορᾶ** (*συν-φορά*); **ἐμ-πίπτω** (*ἐν-πίπτω*); **ἐγ-γράφω** (*ἐν-γράφω*); **ἐν-τίθημι**.

c) **ν** before **μ** > **μ**. **ἐμ-μένω** (*ἐν-μένω*). There are some apparent exceptions; see § 67.

d) **ν** before **σ** is dropped and the preceding vowel is regularly lengthened (*ᾱ* > *ᾱ̃*, *ε* > *ει*, *ο* > *ου*): **τούς** (*τον-ς*), **εἰς** (*ἐν-ς*), **μέλας** (*μελαν-ς*).¹

e) **ν** before **λ** or **ρ** is assimilated: **συλ-λέγω** (*συν-λέγω*); **συρ-ρέω** (*συν-ρέω*).

f) Initial **ρ** is doubled when a simple vowel is placed before it in composition or inflection; after a diphthong **ρ** is not doubled: **ῥ-ρῖψε** (*ῥίπτω*); **εὖ-ροος**.

g) **λν** > **λλ**: **ὄλ-λῦμι** (*ὀλ-νῦμι*).

19. OMISSION OF **σ** AND **Ϝ**.

a) In many words an original initial **σ** was dropped, or rather it was lisped and survived as an *h*-sound (§ 6): **ἐπτά** *seven* (orig. *σεπτα*, cf. *septem*), **ὑπέρ** = *super*.

b) Medial **σ** shows a tendency to disappear between two vowels, especially in inflectional forms: **γένους** (*γένεσ-ος*, cf. Lat. *gener-is*; see § 35).

c) Digamma (*Ϝ*) early disappeared from most of the Greek dialects: **εἶπον** *I said* (*Ϝεπ-*, cf. Lat. *voco*), **ιδεῖν** *to see* (*Ϝιδ-*, cf. Lat. *videre*).

d) In a few words an initial **σϜ** disappeared: **ἡδύς** *pleasant* (*σϜᾶδ-*, cf. Lat. *suāvis*).

20. CONSONANTAL **ι**. — In very primitive times many Greek words contained a consonantal **ι** (= *y*, cf. ‘pinion’), which effected certain important changes in pronunciation and spelling. Some of these are as follows:

¹ There are some exceptions. Thus in the dative plural **ν** before **-σι** is dropped without compensatory lengthening: **δαίμοσι**.

- a) $\lambda\iota > \lambda\lambda$: βάλλω (from βαλ-ιω, § 59 c, γ).
 b) $\kappa\iota$, $\chi\iota$, and sometimes $\gamma\iota > \tau\tau$ (= σσ, § 5 f): φυλάττω (φυλακ-ιω, § 59 c, β).
 c) $\alpha\tilde{\nu}\iota$, $\alpha\tilde{\rho}\iota$, $\omicron\tilde{\rho}\iota > \alpha\iota\nu$, $\alpha\iota\rho$, $\omicron\iota\rho$: μοῖρα (μορ-) *fate*, and see § 59 c, δ.
 d) $\epsilon\tilde{\nu}\iota$, $\epsilon\tilde{\rho}\iota$, $\iota\tilde{\nu}\iota$, $\iota\tilde{\rho}\iota$, $\upsilon\tilde{\nu}\iota$, $\upsilon\tilde{\rho}\iota > \epsilon\iota\nu$, $\epsilon\iota\rho$, $\iota\nu$, $\iota\rho$, $\upsilon\nu$, $\upsilon\rho$; see § 59 c, ε.
 e) $\delta\iota > \zeta$; $\gamma\iota > \zeta$ or δ , sometimes $\tau\tau$ (see above, b); see § 59 c, α.

DECLENSIONS OF PRONOUNS

21. THE PERSONAL PRONOUNS.

- a) ἐγώ *I*. σύ *you (thou)*.
 (Unaccented forms are unemphatic.)
 b) Pronoun of the third person (him, her, it).
 (Usually an indirect reflexive.)

S. N.	ἐγώ <i>I</i>	σύ <i>you</i>	—
G.	μου, ἐμοῦ <i>of (from) me</i>	σου, σοῦ <i>of (from) you</i>	οὗ <i>of (from) him, her, it</i>
D.	μοι, ἐμοί <i>to (for) me</i>	σοι, σοί <i>to (for) you</i>	οἱ <i>to (for) him, etc.</i>
A.	με, ἐμέ <i>me</i>	σε, σέ <i>you</i>	ἐ <i>him, her, it</i>
P. N.	ἡμεῖς <i>we</i>	ὕμεῖς <i>you (ye)</i>	σφεῖς <i>they</i>
G.	ἡμῶν <i>of (from) us</i>	ὕμῶν <i>of (from) you</i>	σφῶν <i>of (from) them</i>
D.	ἡμῖν <i>to (for) us</i>	ὕμῖν <i>to (for) you</i>	σφ(σ)ι <i>to (for) them</i>
A.	ἡμᾶς <i>us</i>	ὕμᾶς <i>you</i>	σφᾶς <i>them</i>

The forms οὗ οἱ ἐ are usually enclitic.

22. THE INTENSIVE PRONOUN. — The intensive pronoun αὐτός *self* is declined like καλός (§ 40 B), except that the neuter nominative and accusative singular end in -ο (*cf.* τοῦτο) instead of in -ον, thus:

S. N.	αὐτός	αὐτή	αὐτό
G.	αὐτοῦ	αὐτῆς	αὐτοῦ
	καί.		

For the uses of αὐτός, see § 106.

23. THE REFLEXIVE PRONOUNS. — The reflexive pronouns are formed from the stems of the personal pronouns combined with αὐτός (§ 22). They have no nominative forms :

<i>myself</i>	<i>thyself</i>	<i>himself, herself, itself</i>
S. G. ἐμαυτοῦ, -ῆς	σεαυτοῦ, -ῆς	ἐαυτοῦ, -ῆς, -οῦ
D. ἐμαυτῷ, -ῇ	σεαυτῷ, -ῇ	ἐαυτῷ, -ῇ, -ῷ
A. ἐμαυτόν, -ήν	σεαυτόν, -ήν	ἐαυτόν, -ήν, -ό
<i>ourselves</i>	<i>yourselves</i>	<i>themselves</i>
P. G. ἡμῶν αὐτῶν	ὕμῶν αὐτῶν	ἐαυτῶν or σφῶν αὐτῶν
D. ἡμῖν αὐτοῖς, -αῖς	ὕμιν αὐτοῖς, -αῖς	ἐαυτοῖς, -αῖς, -οῖς or σφίσιν αὐτοῖς, -αῖς
A. ἡμᾶς αὐτούς, ᾧς	ὕμᾶς αὐτούς, ᾧς	ἐαυτούς, ᾧς, -ά or σφᾶς αὐτούς, ᾧς

σεαυτοῦ and ἐαυτοῦ are often contracted : σαυτοῦ, σαυ-
τῆς; αὐτοῦ, αὐτῆς, etc.

24. a) The Article (§ 103), ὁ ἡ τό <i>the</i> .			b) The Demon- strative Pronoun ὅδε <i>this</i> .			c) The Rela- tive Pro- noun ὅς <i>who</i> .		
M.	F.	N.	M.	F.	N.	M.	F.	N.
S. N. ὁ	ἡ	τό	ὅδε	ἥδε	τόδε	ὅς	ἥ	ὅ
G. τοῦ	τῆς	τοῦ	τοῦδε	τῆσδε	τοῦδε	οὗ	ῆς	οὗ
D. τῷ	τῇ	τῷ	τῷδε	τῇδε	τῷδε	ὧ	ῇ	ὧ
A. τόν	τήν	τό	τόνδε	τήνδε	τόδε	ὅν	ήν	ὅ
P. N. οἱ	αἱ	τά	οἷδε	αἷδε	τάδε	οἱ	αἱ	ᾧ
G. τῶν	τῶν	τῶν	τῶνδε	τῶνδε	τῶνδε	ῶν	ῶν	ῶν
D. τοῖς	ταῖς	τοῖς	τοῖσδε	ταῖσδε	τοῖσδε	οῖς	αῖς	οῖς
A. τούς	τάς	τά	τούσδε	τάςδε	τάδε	οὓς	ᾧς	ᾧ

The article was originally a demonstrative pronoun. The demonstrative pronoun **ὅδε** is the old demonstrative **ὁ** with the suffix **-δε**. This explains the apparent irregularities in accent, as **οἷδε**, **τάσδε**. See § 10.

25. a) The Demonstrative
Pronoun **οὗτος** *this*.

	M.	F.	N.
S. N.	οὗτος	αὕτη	τοῦτο
G.	τούτου	ταύτης	τούτου
D.	τούτῳ	ταύτῃ	τούτῳ
A.	τούτον	ταύτην	τούτο

P. N.	οὗτοι	αὗται	ταῦτα
G.	τούτων	τούτων	τούτων
D.	τούτοις	ταύταις	τούτοις
A.	τούτους	ταύτας	ταῦτα

b) The Demonstrative
Pronoun **ἐκεῖνος** *that*.

	M.	F.	N.
	ἐκεῖνος	ἐκείνη	ἐκεῖνο
	ἐκείνου	ἐκείνης	ἐκείνου
	ἐκείνῳ	ἐκείνῃ	ἐκείνῳ
	ἐκεῖνον	ἐκείνην	ἐκεῖνο

	ἐκεῖνοι	ἐκεῖναι	ἐκεῖνα
	ἐκείνων	ἐκείνων	ἐκείνων
	ἐκείνοις	ἐκείναις	ἐκείνοις
	ἐκεῖνους	ἐκεῖνᾶς	ἐκεῖνα

For the position of demonstrative pronouns, see § 105 ; for their meanings, § 110.

26. THE RECIPROCAL PRONOUN. — The reciprocal pronoun, meaning *each other*, is formed from the stem of **ἄλλος** *another* compounded with itself, **ἀλλ-αλλο-** becoming **ἄλληλο-**. There is no nominative case.

	M	F.	N
P. G.	ἀλλήλων	ἀλλήλων	ἀλλήλων
D.	ἀλλήλοις	ἀλλήλαις	ἀλλήλοις
A.	ἀλλήλους	ἀλλήλας	ἄλληλα

27. THE INTERROGATIVE AND INDEFINITE PRONOUNS. — a) The pronoun **τις** when accented on the first syllable is interrogative: *who? what?* When unaccented (i.e. *enclitic*) it is indefinite: *some, any*. The declension is as follows:

INTERROGATIVE		INDEFINITE	
M. F.	N.	M. F.	N.
S. N. τίς ;	τί ;	τίς	τι
G. τίνος ; τοῦ ;		τινος, του	
D. τίνι ; τῷ ;		τίνι, τῷ	
A. τίνα ;	τί ;	τινα	τι
P. N. τίνες ;	τίνα ;	τινες	τι
G. τίνων ;		τινων	
D. τίσι ;		τίσι	
A. τίνας ;	τίνα ;	τινας	τι

The dissyllabic forms of the indefinite pronoun, when accented (§ 10 b, 2), receive an acute (or grave, § 9 c) on the last syllable, except in the genitive plural: **ΤΙΝΕΣ, ΤΙΝΩΝ**.

b) "ΟΣΤΙΣ *whoever* is a compound of ὅς *who* and τις *some one*. Each part is declined separately, as follows:

	M.	F.	N.
S. N.	ὅστις	ἥτις	ὅ τι
G.	οὗτινος, ὅτου	ἥστινος	οὗτινος, ὅτου
D.	ᾧτινι, ὅτῳ	ἥτινι	ᾧτινι, ὅτῳ
A.	ὄντινα	ἥντινα	ὅ τι
P. N.	οἵτινες	αἵτινες	ἅτινα, ἅττα
G.	ὧντινων, ὅτων	ὧντινων	ὧντινων, ὅτων
D.	οἷστίσι, ὅτοις	αἷστίσι	οἷστίσι, ὅτοις
A.	οὓστινας	ἄστινας	ἅτινα, ἅττα

DECLENSIONS OF NOUNS

There are three declensions of nouns. The same declensional forms appear also in adjectives and participles. A comparison of the case-endings employed in the three declensions is instructive. There are two groups:

Stem ends in **α** or **ο** Stem ends in a consonant, **ι** or **υ**
(first and second declension) (third declension)

	M. F.	N.	M. F.	N.
S. N. -ς or none		-ν	-ς or none	none
G. -ς or -ιο				-ος
D. -ι				-ι
A. -ν			-ν or δ	none
V. none		-ν	none or like nom.	none

P. N. V. -ι		-ᾶ	-ες		-ᾷ
G.	-ων				-ων
D.	-ις (-ισι)				-σι
A.	-vs (> -ᾶς, -ους)	-ᾶ	-vs (> -ᾶς)		-ᾷ

28. FIRST DECLENSION. — A. a) The stems end in **ᾱ**. When the final **α** of the stem is preceded by **ε**, **ι**, or **ρ**, the nominative singular ends in **ᾱ** or **ᾶ** (masc. **ᾶς**); otherwise, but with many exceptions, in **ῆ** (masc. **ῆς**).

b) Exceptions are **κόρη** (for **κόρῃ**) *maiden*, **δέρη** (for **δέρῃ**) *neck*, **στοᾶ** *roofed colonnade*, **πρύμνᾱ** *stern* (of a ship), **τράπεζᾱ** *table*, **θάλαττᾱ** *sea*, **ἄμαξᾱ** *wagon*.

c) If the nominative singular ends in **ᾱ** or **ῆ**, these vowels are retained throughout the singular: if in **ᾶ**, **α** is lengthened to **ῆ** in the genitive and dative singular, or to **ᾱ** after **ε**, **ι**, or **ρ**.

d) Nouns in **ᾶ** regularly have *recessive* accent.

e) The genitive and dative, if accented on the last syllable, are always circumflexed.

f) The genitive plural of *nouns* of the first declension is always circumflexed on the last syllable.

g) The ending **αι** of the nominative plural is treated as *short* in determining the accent.

B. Feminine Nouns.

ῆδε ἡ φίλη ἀδελφή *this dear sister*

S. N. ῆδε ἡ φίλη ἀδελφή	P. N. αἶδε αἱ φίλαι ἀδελφαί
G. τῆσδε τῆς φίλης ἀδελφῆς	G. τῶνδε τῶν φίλων ἀδελφῶν
D. τῇδε τῇ φίλῃ ἀδελφῇ	D. ταῖσδε ταῖς φίλαις ἀδελφαῖς
A. τῇνδε τὴν φίλην ἀδελφήν	A. τᾶσδε τὰς φίλᾱς ἀδελφᾶς
V. (ῶ) φίλῃ ἀδελφῇ	V. (ῶ) φίλαι ἀδελφαί
S. N. ἡ κόρη κύριᾱ	θεᾷ τράπεζᾱ σφαῖρᾱ
<i>the maiden</i> <i>mistress</i>	<i>goddess</i> <i>table</i> <i>ball</i>
G. τῆς κόρης κύριᾱς	θεᾶς τραπέζης σφαίρᾱς
D. τῇ κόρῃ κύριᾳ	θεᾷ τραπέζῃ σφαίρᾳ
A. τὴν κόρην κύριᾱν	θεᾶν τράπεζᾱν σφαῖράν
V. (ῶ) κόρῃ κύριᾱ	θεᾷ τράπεζᾱ σφαῖρᾱ

P. N. αἱ κόραι	κῦρῳ	θεαί	τράπεζαι	σφαίραι
G. τῶν κορῶν	κῦριῶν	θειῶν	τραπέζων	σφαιρῶν
D. ταῖς κόραις	κῦρῳ	θεαῖς	τραπέζαις	σφαίραις
A. τὰς κόρας	κῦρῳ	θεᾶς	τραπέζας	σφαίρας
V. (ὦ) κόραι	κῦρῳ	θεαί	τράπεζαι	σφαίραι

C. Masculine Nouns.

S. N. ὁ μαθητής	πολίτης	νεᾷνῶς
the learner	citizen	youth
G. τοῦ μαθητοῦ	πολίτου	νεᾷνλου
D. τῷ μαθητῇ	πολίτῃ	νεᾷνῳ
A. τὸν μαθητὴν	πολίτην	νεᾷνῶν
V. (ὦ) μαθητᾶ	πολίτᾶ	νεᾷνῶ
P. N. οἱ μαθηταί	πολίται	νεᾷνῶν
G. τῶν μαθητῶν	πολίτων	νεᾷνῶν
D. τοῖς μαθηταῖς	πολίταις	νεᾷνῶν
A. τοὺς μαθητὰς	πολίτας	νεᾷνῶν
V. (ὦ) μαθηταί	πολίται	νεᾷνῶν

Nouns in -της, national names in -ης (Πέρσης *Persian*), and compounds in -ης (γεωμέτρης *geometer*) have the vocative in -ᾶ. δεσπότης *master* has vocative δέσποτᾶ.

All other nouns in -ης of this declension have the vocative in -η : Εὐριπίδης, voc. (ὦ) Εὐριπίδη.

D. Contract Nouns (§ 14).

ἡ γῆ (γῆ) *the earth*, γῆς, γῆ, γῆν, γῆ.

ἡ μῆνᾶ (μῆνᾶ) *mina*, μῆνᾶς, μῆνᾶ, μῆνᾶν, κτλ.

ὁ Ἑρμῆς (Ἑρμέας), *Hermes*, Ἑρμοῦ, Ἑρμῆ, Ἑρμῆν, Ἑρμῆ, κτλ.

29. SECOND DECLENSION.

A. a) Nouns of the second declension are masculine, feminine, or neuter. Feminine nouns have the same endings as the masculine.

b) The stems end in ο (sometimes modified to ω); the nominative singular in ος or ον (neut.).

c) The genitive and dative, if accented on the last syllable, are circumflexed.

d) The ending *οι* of the nominative plural is treated as *short*; see § 28 A, g.

e) The nominative in *ος* is sometimes used for the vocative; so regularly *θεός*. *ἀδελφός* *brother* has recessive accent in the vocative: (ῶ) ἄδελφε.

B. Masculine, Feminine, and Neuter Nouns.

S. N.	ὁ φίλος	ὁ αὐτὸς ἰατρός	ἡ ὁδός	τὸ παιδίον
	<i>the friend</i>	<i>the same physician</i>	<i>the road</i>	<i>the child</i>
G.	τοῦ φίλου	τοῦ αὐτοῦ ἰατροῦ	τῆς ὁδοῦ	τοῦ παιδίου
D.	τῷ φίλῳ	τῷ αὐτῷ ἰατρῷ	τῇ ὁδῷ	τῷ παιδίῳ
A.	τὸν φίλον	τὸν αὐτὸν ἰατρόν	τὴν ὁδόν	τὸ παιδίον
V.	(ῶ) φίλε	(ῶ) ἰατρέ	(ῶ) ὁδέ	(ῶ) παιδίον
P. N.	οἱ φίλοι	οἱ αὐτοὶ ἰατροί	αἱ ὁδοί	τὰ παιδιά
G.	τῶν φίλων	τῶν αὐτῶν ἰατρῶν	τῶν ὁδῶν	τῶν παιδίων
D.	τοῖς φίλοις	τοῖς αὐτοῖς ἰατροῖς	ταῖς ὁδοῖς	τοῖς παιδίοις
A.	τούς φίλους	τούς αὐτούς ἰατρούς	τὰς ὁδούς	τὰ παιδιά
V.	(ῶ) φίλοι	(ῶ) ἰατροί	(ῶ) ὁδοί	(ῶ) παιδιά
S. N.	ὁ φιλόσοφος	δοῦλος	τὸ τρίγωνον	δῶρον
	<i>the philosopher</i>	<i>slave</i>	<i>the triangle</i>	<i>gift</i>
G.	τοῦ φιλοσόφου	δούλου	τοῦ τριγώνου	δώρου
D.	τῷ φιλοσόφῳ	δούλῳ	τῷ τριγώνῳ	δώρῳ
A.	τὸν φιλόσοφον	δοῦλον	τὸ τρίγωνον	δῶρον
V.	(ῶ) φιλόσοφε	δοῦλε	(ῶ) τρίγωνον	δῶρον
P. N.	οἱ φιλόσοφοι	δοῦλοι	τὰ τρίγωνα	δῶρα
G.	τῶν φιλοσόφων	δούλων	τῶν τριγώνων	δώρων
D.	τοῖς φιλοσόφοις	δούλοις	τοῖς τριγώνοις	δώροις
A.	τούς φιλοσόφους	δούλους	τὰ τρίγωνα	δῶρα
V.	(ῶ) φιλόσοφοι	δοῦλοι	(ῶ) τρίγωνα	δῶρα

C. Contract Nouns.

ὁ νοῦς (*νόος*) *mind*, νοῦ, νῶ, νοῦν. τὸ ὄστον (*ὀστέον*) *bone*, ὄστον, -ῶ, -οῦν, -ᾶ, κτλ.

So ὁ πλοῦς (*πλόος*) *voyage*. τὸ κανοῦν (*κανέον*) *basket*. Compounds in *-οος* accent all the forms like the contracted nominative singular: *περί-πλους* (*περί-πλοος*) *a sailing around*, *περίπλου*, *περίπλω*, κτλ.

30. THIRD DECLENSION.

a) The stems end in a consonant, **ι**, or **υ**, and are in most cases conveniently determined by dropping the ending **-ος** of the genitive. The nouns of the third declension are masculine, feminine, or neuter.

b) The nominative singular of most masculine and feminine nouns is formed by adding **ς** to the stem and making the usual euphonic changes (§ 17 c): **μάστιγ-ς** > **μάστιξ**.

But stems ending in **υ**, **ρ**, or **ς** do not add **ς**, but merely lengthen the last vowel, if short ($\epsilon > \eta$, $\omicron > \omega$), while those in **οντ** drop **τ** and lengthen **ο** to **ω**: **λέων** (**λεοντ-**), **λύων** (**λυοντ-**), § 50.

In neuter nouns the *stem* is employed as the nominative, final **τ** being dropped: **σῶμα** (**σωματ-**), § 13.

c) The vocative singular is usually the same as the nominative, or as the stem, final **δ** and **τ** being dropped, § 13.

d) The dative plural is formed by adding **-σι** and making the usual euphonic changes, § 17 c.

e) Most nouns which are monosyllabic in the nominative singular accent the *final* syllable in the genitive and dative, both singular and plural. There are a few exceptions: **παῖς**, **παιδός**, but **παιδων**. **πάς**, **πάντων**, **πᾶσι**, § 43.

31. NOUNS WITH MUTE STEMS (§ 17).

	ἡ μάστιξ	ἡ νύξ	ὁ λέων	ὁ πούς	ὁ παῖς	ὁ, ἡ ὄρνις
	<i>goad, whip</i>	<i>night</i>	<i>lion</i>	<i>foot</i>	<i>child, boy</i>	<i>bird</i>
	(μαστίγ-)	(νυκτ-)	(λεοντ-)	(ποδ-)	(παιδ-)	(ὀρνιθ-)
N.	μάστιξ	νύξ	λέων	πούς	παῖς	ὄρνις
G.	μάστιγος	νυκτός	λέοντος	ποδός	παιδός	ὀρνιθος
D.	μάστιγι	νυκτί	λέοντι	ποδί	παιδί	ὀρνιθι
A.	μάστιγα	νύκτα	λέοντα	πόδα	παῖδα	ὀρνιν
V.	μάστιξ	νύξ	λέον	πούς	παῖ	ὀρνίς

P. N. V.	μάστιγες	νύκτες	λέοντες	πόδες	παῖδες	ὄρνιθες
G.	μαστιγῶν	νυκτῶν	λεόντων	ποδῶν	παίδων	ὀρνέθων
D.	μάστιξι(ν)	νυξι(ν)	λέουσι(ν)	ποσί(ν)	παισί(ν)	ὀρνίσι(ν)
A.	μάστιγας	νύκτας	λέοντας	πόδας	παιδᾶς	ὀρνιθᾶς

32. NEUTER NOUNS WITH STEMS IN -ματ.

	SINGULAR	PLURAL
N.	τὸ ἄρμα <i>the chariot</i>	τὰ ἅρματα
G.	τοῦ ἅρματος	τῶν ἁρμάτων
D.	τῷ ἅρματι	τοῖς ἅρμασι(ν) (<i>ἅρματ-σι</i> , § 17 c)
A.	τὸ ἄρμα	τὰ ἅρματα
V.	(ὦ) ἄρμα	(ὦ) ἅρματα

33. NOUNS WITH STEMS IN -ν OR -ρ (§ 18).

ὁ, ἡ	δαίμων	ὁ Ἕλλην	ὁ ποιμήν	ὁ κύων	ἡ χεῖρ	ὁ σωτήρ
	<i>the divinity</i>	<i>the Greek</i>	<i>the shepherd</i>	<i>the dog</i>	<i>the hand</i>	<i>the pre-</i>
	(<i>δαίμων-</i>)	(<i>Ἕλλην-</i>)	(<i>ποιμεν-</i>)	(<i>κυν-</i>)	(<i>χειρ-</i>)	<i>server, sav-</i>
						<i>ior</i> (<i>σωτηρ-</i>)

S. N.	δαίμων	"Ἕλλην	ποιμήν	κύων	χεῖρ	σωτήρ
G.	δαίμονος	"Ἑλληνος	ποιμένος	κυνός	χειρός	σωτήρος
D.	δαίμονι	"Ἑλληνι	ποιμένι	κυνί	χειρί	σωτήρι
A.	δαίμονα	"Ἑλληνα	ποιμένα	κύνα	χειρά	σωτήρα
V.	δαῖμον	"Ἕλλην	ποιμήν	κύον	χείρ	σῶτερ
P. N. V.	δαίμονες	"Ἕλληνες	ποιμένες	κύνες	χεῖρες	σωτήρες
G.	δαίμόνων	"Ἑλλήνων	ποιμένων	κυνῶν	χειρῶν ¹	σωτήρων
D.	δαίμοσι(ν)	"Ἑλλήσι(ν)	ποιμέσι(ν)	κυσί(ν)	χειρί(ν)	σωτήρσι(ν)
A.	δαίμονας	"Ἑλλήνας	ποιμένας	κύνας	χειράς	σωτήρας

34. NOUNS IN -ρ WITH VARIABLE STEMS (SYNCO-PATED NOUNS).

	ὁ πατήρ	ἡ μήτηρ	ἡ θυγάτηρ	ὁ ἀνήρ
	<i>the father</i>	<i>the mother</i>	<i>the daughter</i>	<i>the man</i>
S. N.	πατήρ	μήτηρ	θυγάτηρ	ἀνήρ
G.	πατρός	μητρός	θυγατρός	ἀνδρός
D.	πατρί	μητρί	θυγατρί	ἀνδρί
A.	πατέρα	μητέρα	θυγατέρα	ἄνδρα
V.	πάτερ	μήτερ	θύγατερ	ἄνερ

¹ A very common alternative form is *χερῶν*.

P. N. V.	πατέρες	μητέρες	θυγατέρες	ἄνδρες
G.	πατέρων	μητέρων	θυγατέρων	ἀνδρῶν
D.	πατράσι(ν)	μητράσι(ν)	θυγατράσι(ν)	ἀνδράσι(ν)
A.	πατέρας	μητέρας	θυγατέρας	ἄνδρας

Γαστήρ (ή) *belly* (cf. gastric) is declined like πατήρ.

35. NOUNS WITH STEMS IN -ΕΣ.

The neuter nouns have -ος in the nominative singular (§ 16) ; masculine nouns (regularly proper names) change -ΕΣ to -ΗΣ in the nominative singular. In the other cases σ is dropped between vowels (§ 19 b) and the vowels are then contracted :

S. N.	τὸ γένος <i>race, stock.</i> Cf. <i>genus.</i>	Σωκράτης (Σωκρατεσ-) <i>Socrates</i>
G.	τοῦ γένους (γενεσος) <i>generis</i>	Σωκράτους (Σωκρατεσος)
D.	τῷ γένει (γενεσι) <i>generi</i>	Σωκράτει (Σωκρατεσι)
A.	τὸ γένος	Σωκράτη (Σωκρατεσα)
V.	(ὦ) γένος	Σώκρατες

P. N.	τὰ γένη (γενεσα) <i>genera</i>
G.	τῶν γενῶν or γενέων (γενεσων) <i>generum</i>
D.	τοῖς γένεσι(ν) (γενεσ-σι)
A.	τὰ γένη (γενεσα)
V.	(ὦ) γένη (γενεσα)

36. NOUNS WITH STEMS IN -Ι AND -Υ.

S. N.	ἡ πόλις <i>city</i>	τὸ ἄστυ <i>town</i>	ὁ ἰχθύς <i>fish</i>
G.	τῆς πόλεως	τοῦ ἄστεως	τοῦ ἰχθύος
D.	τῇ πόλει	τῷ ἄστει	τῷ ἰχθύϊ
A.	τὴν πόλιν	τὸ ἄστυ	τὸν ἰχθύν
V.	(ὦ) πόλι	(ὦ) ἄστυ	(ὦ) ἰχθῦ
P. N.	αἱ πόλεις	τὰ ἄσθη (ἄστεσα)	οἱ ἰχθύες
G.	τῶν πόλεων	τῶν ἄστων	τῶν ἰχθύων
D.	ταῖς πόλεσι(ν)	τοῖς ἄστεσι(ν)	τοῖς ἰχθύσι(ν)
A.	τὰς πόλεις	τὰ ἄσθη	τοὺς ἰχθύς (ἰχθύας)
V.	(ὦ) πόλεις	(ὦ) ἄσθη	(ὦ) ἰχθύες

The accent of nouns in -ι and -υ is recessive (and irregular) in the genitive singular and plural : πόλεως, πόλεων.

This is not true, however, of nouns of the type of **ἰχθύς**. "**Ἄστυ** is the principal noun in -v, gen. -εως.

37. NOUNS WITH STEMS IN -ευ.

SINGULAR		PLURAL	
N.	ὁ βασιλεύς <i>the king</i>	οἱ βασιλεῖς or βασιλῆς	
G.	τοῦ βασιλέως	τῶν βασιλέων	
D.	τῷ βασιλεῖ (-λεῖ)	τοῖς βασιλεῦσι(v)	
A.	τὸν βασιλέα	τούς βασιλέας	
V.	(ὦ) βασιλεῦ	(ὦ) βασιλεῖς	

38. The nouns **ὁ, ἡ βοῦς** (βου-) *ox* or *cow*, and **ἡ ναῦς** (ναῦ-) *ship* are thus declined:

	SING.	PL.		SING.	PL.
N.	βοῦς	βόες		ναῦς	νῆες
G.	βοός	βοῶν		νεώς	νεῶν
D.	βοτ	βουσί(v)		νηϊ	ναυσί(v)
A.	βοῦν	βοῦς		ναῦν	ναῦς
V.	βοῦ	βόες		ναῦ	νῆες

The stems **βου** and **ναῦ** became respectively **βοF** and **ναF** before a vowel (*cf.* Lat. *bōv-is*, *nāv-is*); the **F** was then dropped, leaving merely **βο-** and **να-**.

39. IRREGULAR NOUNS. — A few of the more important irregular nouns are:

1. **γάλα** (τό) *milk* γάλακτος, γάλακτι.
2. **γόνυ** (τό) *knee* γόνατος, γόνατι, P. γόνατα, κτλ.
3. **γυνή** (ἡ) *woman, wife* γυναικός, γυναικί, γυναῖκα, γύναι, Pl. γυναῖκες, γυναικῶν, γυναιξί(v), γυναῖκας.
4. **δόρυ** (τό) *spear* δόρατος, κτλ. *Cf.* γόνυ.
5. **Ζεὺς** (ὁ) *Zeus* Διός, Διϊ, Δία, (ὦ) Ζεῦ.
6. **ὔδωρ** (τό) *water* ὕδατος, ὕδατι.
7. **υἱός** (ὁ) *son* υἱοῦ or υἱέος, υἱῶ or υἱεῖ, υἱόν, υἱέ, Pl. υἱεῖς, υἱέων, υἱέσι(v), υἱεῖς.

DECLENSIONS OF ADJECTIVES

40. ADJECTIVES OF THE FIRST-SECOND DECLENSIONS.

A. The adjectives of the first-second declensions have normally three sets of endings, of which the feminine endings belong to the first declension, the others to the second. After ϵ , ι , or ρ the feminine ending of the nominative singular is $\bar{\alpha}$; after other letters, η . In the genitive plural all the genders have the same form and accent.

Compound adjectives, and a few others, have no distinctive feminine endings: $\tilde{\alpha}\nu\text{-}\iota\sigma\omicron\varsigma$ (M. F.) $\tilde{\alpha}\nu\text{-}\iota\sigma\omicron\nu$ (N.) *unequal*, $\omega\phi\acute{\epsilon}\lambda\iota\mu\omicron\varsigma$ (M. F.) $\omega\phi\acute{\epsilon}\lambda\iota\mu\omicron\nu$ (N.) *beneficial*.

B. The adjectives $\phi\acute{\iota}\lambda\omicron\varsigma$ *dear*, $\kappa\alpha\lambda\omicron\varsigma$ *beautiful*, $\nu\acute{\epsilon}\omicron\varsigma$ *young, new*, $\mu\acute{\iota}\kappa\rho\omicron\varsigma$ *small*, $\delta\acute{\iota}\kappa\alpha\iota\omicron\varsigma$ *just*, $\mu\acute{\epsilon}\gamma\iota\sigma\tau\omicron\varsigma$ *largest*, and $\tilde{\alpha}\nu\iota\sigma\omicron\varsigma$ *unequal*, are thus declined:

S. N.	φίλος	φίλη	φίλον	καλός	καλή	καλόν	νέος	νέα	νέον
G.	φίλου	φίλης	φίλου	καλοῦ	καλῆς	καλοῦ	νέου	νέας	νέου
D.	φίλῳ	φίλῃ	φίλῳ	καλῶ	καλῇ	καλῶ	νέῳ	νέῃ	νέῳ
A.	φίλον	φίλην	φίλον	καλόν	καλήν	καλόν	νέον	νέαν	νέον
V.	φίλε	φίλη	φίλον	καλέ	καλή	καλόν	νέε	νέα	νέον
P. N. V.	φίλοι	φίλαι	φίλα	καλοί	καλαί	καλά	νέοι	νέαι	νέα
G.	φίλων	φίλων	φίλων	καλῶν	καλῶν	καλῶν	νέων	νέων	νέων
D.	φίλοις	φίλαις	φίλοις	καλοῖς	καλαῖς	καλοῖς	νέοις	νέαις	νέοις
A.	φίλους	φίλας	φίλα	καλούς	καλας	καλά	νέους	νέας	νέα
S. N.	μικρός	μικρά	μικρόν	S. N.	ἄν-ισος		ἄν-ισον		
G.	μικροῦ	μικρᾶς	μικροῦ	G.	ἄν-ισου				
		κτλ.		D.	ἄν-ισω				
S. N.	δίκαιος	δικαία	δίκαιον	A.	ἄν-ισον				
G.	δικαίου	δικαίας	δικαίου	V.	ἄν-ισε		ἄν-ισον		
		κτλ.		P. N. V.	ἄν-ισοι		ἄν-ισα		
S. N.	μέγιστος	μεγίστη	μέγιστον	G.	ἄν-ισων				
G.	μεγίστου	μεγίστης	μεγίστου	D.	ἄν-ισοις				
		κτλ.		A.	ἄν-ισους		ἄν-ισα		

41. CONTRACT ADJECTIVES. — Most adjectives in **-εος** and **-οος** are contracted. The contracted forms are regularly circumflexed on the last syllable (*cf.* **νοῦς**, § 29 C; **γῆ**, § 28 D) and are the same as those given above (B), except in the nominative, accusative, vocative, masculine and neuter singular. **χρῦσεος** *golden, of gold* is declined: S. N. V. **χρῦσοῦς χρῦσῇ χρῦσοῦν**, G. **χρῦσοῦ -ῆς -οῦ**, D. **χρῦσῶ -ῇ -ῶ**, A. **χρῦσοῦν χρῦσῇν χρῦσοῦν**, *κτλ.*

So **ἀπλοῦς** (*ἀπλόος*) **ἀπλῇ ἀπλοῦν** *simple* and **ἀργυροῦς** (*-εος*) **ἀργυρᾷ ἀργυροῦν** *of silver*. But compounds have no distinctive feminine forms: **εὖ-νους** (*-οος*) **εὖ-νουν** *well-disposed*, (G. **εὖ-νου**, D. **εὖ-νῶ**. Neut. pl. **εὖ-νοα** (*not εὖ-να*).

42. ADJECTIVES OF THE THIRD DECLENSION. — The adjectives **ἀληθής** (st. *ἀληθεσ-*) *true* (*cf.* **Σωκράτης**, § 35) and **εὐδαίμων** (st. *εὐδαιμον-*) *happy, fortunate* are declined as follows:

	M. F.	N.	M. F.	N.
S. N.	ἀληθής	ἀληθές	εὐδαίμων	εὐδαιμον
G.	ἀληθοῦς		εὐδαίμονος	
D.	ἀληθεῖ		εὐδαίμονι	
A.	ἀληθῇ	ἀληθές	εὐδαίμονα	εὐδαιμον
V.	ἀληθές		εὐδαιμον	
P. N. V.	ἀληθεῖς	ἀληθῇ	εὐδαίμονες	εὐδαίμονα
G.	ἀληθῶν		εὐδαιμόνων	
D.	ἀληθέσι(ν)		εὐδαίμοσι(ν)	
A.	ἀληθεῖς	ἀληθῇ	εὐδαίμονας	εὐδαίμονα

Other types are represented by **εὐελπῖς εὐελπι** *hopeful*, G. **εὐέλπιδος**; **ἀπάτωρ ἄπατορ** *fatherless*, (G. **ἀπάτορος**. See also **βελτίων** *better*, § 48.

43. ADJECTIVES OF THE FIRST-THIRD DECLENSIONS. — The masculine and neuter forms of these adjectives are

of the third declension; the feminine forms of the first. This is true also of participles (§ 50), which strictly belong here. **μέλας** (st. *μελαν-*) *black* and **πᾶς** (st. *παντ-*) *all, every* are declined as follows:

	M.	F.	N.		M.	F.	N.
S. N.	μέλας	μέλαινα ¹	μέλαν		πᾶς	πᾶσα ¹	πᾶν
G.	μέλανος	μελαίνης	μέλανος		παντός	πᾶσης	παντός
D.	μέλανι	μελαίνῃ	μέλανι		παντί	πᾶσῃ	παντί
A.	μέλανα	μελαιναν	μέλαν		πάντα	πᾶσαν	πᾶν
V.	μέλαν	μέλαινα	μέλαν				
P. N. V.	μέλανες	μελαιναι	μέλανα		πάντες	πᾶσαι	πάντα
G.	μελάνων	μελαίνων	μελάνων		πάντων	πᾶσων	πάντων
D.	μέλασι(ν)	μελαίναις	μέλασι(ν)		πᾶσι	πᾶσαις	πᾶσι
A.	μέλανας	μελαίνᾱς	μέλανα		πάντας	πᾶσᾱς	πάντα

44. The adjectives **εὐρύς** (st. *εὐρευ-* (> *εὐρε-*) *εὐρυ-*) *wide, broad* and **χαρίεις** (st. *χαριεντ-*) *graceful* are declined as follows:

	M.	F.	N.		M.	F.	N.
S. N.	εὐρύς	εὐρεία	εὐρύ		χαρίεις	χαρίεσσα	χαρίεν
G.	εὐρέος	εὐρείᾱς	εὐρέος		χαρίεντος	χαρίεσσης	χαρίεντος
D.	εὐρεῖ	εὐρείᾳ	εὐρεῖ		χαρίεντι	χαρίεσση	χαρίεντι
A.	εὐρύν	εὐρείαν	εὐρύ		χαρίεντα	χαρίεσσαν	χαρίεν
V.	εὐρύ	εὐρεία	εὐρύ		χαρίεν	χαρίεσσα	χαρίεν
P. N. V.	εὐρεῖς	εὐρεῖαι	εὐρέα		χαρίεντες	χαρίεσαι	χαρίεντα
G.	εὐρέων	εὐρέων	εὐρέων		χαρίέντων	χαρίεσσων	χαρίέντων
D.	εὐρέσι(ν)	εὐρείαις	εὐρέσι(ν)		χαρίεσι(ν)	χαρίεσαις	χαρίεσι(ν)
A.	εὐρεῖς	εὐρείᾱς	εὐρέα		χαρίεντας	χαρίεσᾱς	χαρίεντα

45. IRREGULAR ADJECTIVES. — The adjectives **πολύς** (sts. *πολυ-*, *πολλο-*) *much*, pl. *many*, and **μέγας** (sts. *μεγα-*, *μεγαλο-*) *large* are declined as follows:

¹ μέλαινα and πᾶσα are for μελαν-ια and παντ-ια; see § 20. For the accent of πάντων, πᾶσι see § 30 e.

	M.	F.	N.		M.	F.	N.
S. N.	πολύς	πολλή	πολύ		μέγας	μεγάλη	μέγα
G.	πολλοῦ	πολλῆς	πολλοῦ		μεγάλου	μεγάλης	μεγάλου
D.	πολλῷ	πολλῇ	πολλῷ		μεγάλῳ	μεγάλῃ	μεγάλῳ
A.	πολύν	πολλήν	πολύ		μέγαν	μεγάλην	μέγα
V.					μεγάλε	μεγάλη	μέγα
P. N. V.	πολλοί	πολλαί	πολλά		μεγάλοι	μεγάλαι	μεγάλα
		κτλ.				κτλ.	

COMPARISON OF ADJECTIVES

46. COMPARISON BY **-τερος -τατος**. — Most adjectives form the comparative by adding the endings **-τερος -τερῶ -τερον** (or **-εστερος, κτλ.**) to the masculine stem of the positive; the superlative, by adding **-τατος -τατῆ -τατον** (or **-εστατος, κτλ.**):¹

δεινός (δεινο-) <i>dreadful</i>	δεινό-τερος	δεινό-τατος
ἀληθής (ἀληθεσ-) <i>true</i>	ἀληθέσ-τερος	ἀληθέσ-τατος
σώφρων (σωφρον-) <i>prudent</i>	σωφρον-έστερος	σωφρον-έστατος

Adjectives in **-ος** with a *short penult* lengthen the **ο** to **ω**:

σοφός <i>wise</i>	σοφώ-τερος	σοφώ-τατος
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But if the penult is *long* by nature or position (§ 8), or if the vowel of the penult is followed by a stop and a liquid (§§ 17, 18), **ο** remains unchanged:

πονηρός <i>bad</i>	πονηρό-τερος	πονηρό-τατος
πικρός <i>bitter</i>	πικρό-τερος	πικρό-τατος

47. COMPARISON BY **-ίων, -ιστος**.

A. A few adjectives form the comparative and the superlative, respectively, by adding to the *root* the endings **-ίων -ιον** (st. **-ιον**) and **-ιστος -η -ον**:

¹ Instead of these endings, and those mentioned in § 47, the adverbs *μᾶλλον more*, *μάλιστα most* may be used with the positive: *μᾶλλον φίλος dearer*, *μάλιστα φίλος dearest*.

ἡδύς (ἡδ-) <i>pleasant</i>	ἡδ-των	ἡδ-ιστος
αἰσχρός (αἰσχ-) <i>shameful</i>	αἰσχ-των	αἰσχ-ιστος
μέγας (μεγ-) <i>large</i>	μείζων (for μεγ-ῶν)	μέγ-ιστος
ταχύς (θαχ-) <i>swift</i>	θάττων (for θαχ-ῶν)	τάχ-ιστος

B. The following are more or less irregular :

ἀγαθός <i>good</i>	{ ἀμείνων <i>better</i> βελτίων <i>better</i> κρείττων <i>better</i>	ἄριστος <i>best</i> βέλτιστος <i>best</i> κράτιστος <i>best</i>
κακός <i>evil</i>	κακῶν	κάκιστος
καλός <i>beautiful</i>	καλλίων	κάλλιστος
μικρός <i>small</i>	{ μικρότερος ἐλάττων (for ἐλαχ-ῶν)	μικρότατος ἐλάχιστος
πολύς <i>much</i>	πλείων, πλέων <i>more</i>	πλείστος <i>most</i>
ῥάδιος <i>easy</i>	ῥάων	ῥάιστος

48. Comparatives in -ῶν are declined as follows (*cf.* §§ 33, 42) :

	M F.	N.
S. N. βελτίων <i>better</i>		βέλτιον
G.	βελτίονος	
D.	βελτίονι	
A. βελτίονα or βελτίω		βέλτιον
V.	βέλτιον	
P. N. V. βελτίονες or βελτίους		βελτίονα or βελτίω
G.	βελτιόνων	
D.	βελτίοσι(ν)	
A. βελτίονας or βελτίους		βελτίονα or βελτίω

So μείζων, μείζον, (ἰ. μείζονος, κτλ. The accent is recessive in the forms : βέλτιον, ἄμεινον, ἐλαττον, κτλ.

ADVERBS

49. Most adverbs end in -ως, the majority being formed from adjectives with the accent of the genitive plural : καλῶς *beautifully* (καλός), δικαίως *justly* (δίκαιος), ἡδῶς *pleasantly* (ἡδύς), οὕτως *thus* (οὗτος). Many, however, are formed by means of other suffixes, such as -α : μάλα *very* ;

-ακίς : πολλάκις *many times* ; -δην : κρύβδην *secretly* ; -δον : ἔνδον *within* ; -δε : οὔκαδε *homewards* ; -θεν : οὔκοθεν *from home*.

The comparative of adverbs which are derived from adjectives is regularly the neuter accusative *singular* of the comparative of the adjective ; the superlative, the neuter accusative *plural* of the superlative :

σοφῶς *wisely*
καλῶς *beautifully*

σοφώτερον
κάλλιον

σοφώτατα
κάλλιστα

So

μάλα *very*
—

μᾶλλον *more*
ἥττον *less*

μάλιστα *most*
ἥκιστα *least*

DECLENSIONS OF PARTICIPLES (ACTIVE VOICE)

50. A. THEMATIC FORMATION (Participles in -ων, st. -ο-ντ-, §§ 75, 43). The type is ὢν *being* (εἰμί) :¹

	M.	F.	N.
S. N.	ὁ ὢν	ἡ οὔσα	τὸ δν
G.	τοῦ ὄντος	τῆς οὔσης	τοῦ ὄντος
D.	τῷ ὄντι	τῇ οὔσῃ	τῷ ὄντι
A.	τὸν ὄντα	τὴν οὔσαν	τὸ δν
V.	(ὦ) ὢν	(ὦ) οὔσα	(ὦ) δν
P. N.	οἱ ὄντες	αἱ οὔσαι	τὰ ὄντα
G.	τῶν ὄντων	τῶν οὔσων	τῶν ὄντων
D.	τοῖς οὔσι(ν)	ταῖς οὔσαις	τοῖς οὔσι(ν)
A.	τοὺς ὄντας	τὰς οὔσας	τὰ ὄντα
V.	(ὦ) ὄντες	(ὦ) οὔσαι	(ὦ) ὄντα

So ὁ λέγων ἡ λέγουσα τὸ λέγον *the (one who is) telling*, G. τοῦ λέγοντος τῆς λεγούσης, κτλ., and the aorist participle (§§ 63, 136) μαθὼν μαθοῦσα μαθόν *learning, having learned*, G. μαθόντος μαθούσης, κτλ.

¹ When declining the participles give also the article or even article and object, thus : ὁ ὢν *the one who is*, ὁ ταῦτα λέγων *the one who is saying (telling) these things*. See § 174.

B. The participles of contract verbs in **-εω** (§ 81), **-οω** (§ 83), and **-αω** (§ 82) may be represented by **ποιῶν** (**-έων**) *making, doing*, **δηλῶν** (**-όων**) *showing* (declined like **ποιῶν**), and **ἔρωτῶν** (**-άων**) *asking (a question)*. The forms are as follows:

SINGULAR						
	M.	F.	N.	M.	F.	N.
N. V.	ποιῶν	ποιούσα	ποιῶν	ἔρωτῶν	ἔρωτώσα	ἔρωτῶν
G	ποιούντος	ποιούσης	ποιούντος	ἔρωτῶντος	ἔρωτώσης	ἔρωτῶντος
D.	ποιούντι	ποιούσῃ	ποιούντι	ἔρωτῶντι	ἔρωτώσῃ	ἔρωτῶντι
A.	ποιούντα	ποιούσαν	ποιῶν	ἔρωτῶντα	ἔρωτώσαν	ἔρωτῶν
PLURAL						
	M.	F.	N.	M.	F.	N.
N. V.	ποιούντες	ποιούσαι	ποιούντα	ἔρωτῶντες	ἔρωτώσαι	ἔρωτῶντα
G.	ποιούντων	ποιουσῶν	ποιούντων	ἔρωτῶντων	ἔρωτωσῶν	ἔρωτῶντων
D.	ποιούσι(ν)	ποιούσαις	ποιούσι(ν)	ἔρωτῶσι(ν)	ἔρωτώσαις	ἔρωτῶσι(ν)
A.	ποιούντας	ποιούσας	ποιούντα	ἔρωτῶντας	ἔρωτώσας	ἔρωτῶντα

C. Non-thematic Formations (§ 75).

a) Aorist participles in **-σᾶς** and **-ᾶς** (st. **-(σ)α-ντ-**): **γελάσᾶς** *laughing, with a laugh*, **στάς** *standing, taking (one's) stand*.

b) Participles in **-θείς** and **-είς** (st. **-(θ)ε-ντ-**): **θείς** *putting, having put*.

c) Participles in **-ούς** (st. **-ο-ντ-**): **γνούς** *recognizing*.

d) Participles in **-ύς** (st. **-υ-ντ-**): **δεικνύς** *pointing out, showing*.

e) Perfect active participles in **-ώς** and **-κώς** (st. **-(κ)οτ-**): **εἰδώς** *knowing*, **μεμαθηκώς** *having learned*.

	M.	F.	N.
S. N. V.	γελάσᾶς	γελάσᾶσα	γελάσαν
G.	γελάσαντος	γελασᾶσης	γελάσαντος
D.	γελάσαντι	γελασᾶσῃ	γελάσαντι
	κτλ.	κτλ.	κτλ.

Dat. pl. γελάσᾶσι(ν), γελασᾶσαις

In the same manner are declined ποιήσας *having done*, στάς στάσα στάν *taking (one's) stand*, G. στάντος στάσης, κτλ., κρίνας κρίνᾱσα κρίναν *having selected, judged*, G. κρίναντος, κρίνᾱσης, κτλ.

	M.	F.	N.		M.	F.	N.
S. N. V.	θείς	θεῖσα	θέν		γνούς	γνούσα	γνόν
G.	θέντος	θείσης	θέντος		γνόντος	γνούσης	γνόντος
D.	θέντι	θείσῃ	θέντι		γνόντι	γνούσῃ	γνόντι
	κτλ.				κτλ.		

Dat. pl. θεῖσι(ν), θεῖσαις

Dat. pl. γνούσι(ν), γνούσαις

S. N. V.	εἰδώς	εἰδυῖα	εἰδός		δεικνύς	δεικνύσα	δεικνύν
G.	εἰδότης	εἰδυῖας	εἰδότης		δεικνύντος	δεικνύσης	δεικνύντος
D.	εἰδότι	εἰδυῖᾱ	εἰδότι		δεικνύντι	δεικνύσῃ	δεικνύντι
	κτλ.				κτλ.		

Dat. pl. εἰδόσι(ν), εἰδυῖαις

Dat. pl. δεικνύσι(ν), δεικνύσαις

Like εἰδώς are declined all participles in -κώς: μεμαθηκώς -κυῖα -κός, G. -κότος -κυῖας, κτλ.

51. NUMERALS.

a) The *cardinal* and *ordinal* numerals from 1 to 80 are set forth in connection with the Lessons, pp. 1-147. 90 (Ϟ')¹ is ἐνενήκοντα; 100 (ρ'), ἑκατόν, cf. hecatomb; 200 (σ'), διᾱκόσιοι; 300 (τ'), τριᾱκόσιοι; 1000 (α), χίλιοι, cf. chiliarchy; 10,000 (ι), μύριοι, cf. myriad.

b) The cardinals from 5 to 100 are indeclinable; those from 1 to 4 are declined as follows:

N. εἷς	μία	ἓν	N. A. δύο	N. τρεῖς	τρία	τέτταρες	τέτταρα
G. ἑνός	μῑᾱς	ἑνός	G. D. δυοῖν	G. τριῶν		τεττάρων	
D. ἐνὶ	μῑᾷ	ἐνὶ		D. τρισὶ(ν)		τετταρσὶ(ν)	
A. ἓνα	μῑαν	ἓν		A. τρεῖς	τρία	τέτταρας	τέτταρα

οὐδείς (οὐδὲ εἷς *not even one*) and μηδείς (μηδὲ εἷς) are declined like εἷς, thus: οὐδείς οὐδεμία οὐδέν, G. οὐδενός, κτλ.

¹ The sign for θ is the primitive *digamma* = v or w (§ 1 b); that for Ϟ is the primitive *koppa* = q. It stood between π and ρ.

THE VERB

STEMS AND ENDINGS

52. Every verb-form consists of *at least* two elements, a root and an ending: **ἔσ-μέν**; most verb-forms contain three or more elements: **λέγ-ο-μεν** (rt. λεγ-, st. λεγο-), **ἐ-γί-γνω-σκ-ο-ν** (rt. γνω-, st. γιγνωσκο-). Each verb normally forms several action- and tense-stems; see §§ 131, 59-70.

Verb-endings are of three sorts, a) personal endings, b) infinitive endings, and c) participle endings.

53. PERSONAL ENDINGS; THEMATIC AND NON-THEMATIC FORMATIONS. — Personal endings indicate the person; they are: a) *primary* personal endings, or those employed in the present and future indicative and in all subjunctives; b) *secondary* personal endings, or those employed in the *past* tenses of the indicative and in the optative; c) personal endings employed in the *imperative*.

When the various verb-endings are preceded by the variable or thematic vowel % (ο before μ and ν, elsewhere ε), the formation is said to be *thematic*: **λύο-μεν**, **λύε-τε**; when the endings are not preceded by the thematic vowel, the formation is called *non-thematic*: **ἔσ-μέν**, **ἔσ-τέ**, **ἔ-λῡσα-ν**, **δίδω-μι**. The thematic vowel belongs to the stem; it is one of the elements mentioned in § 52.

54. PRIMARY PERSONAL ENDINGS.

ACTIVE VOICE	MIDDLE VOICE
S. 1. -μι	-μαι
2. -ς (orig. -σι)	-σαι
3. -σι (orig. -τι)	-ται
P. 1. -μεν (orig. -μες, cf. Lat. -mus)	-μεθα
2. -τε	-σθε (or -θε)
3. -νσι (orig. -ντι) or -ῃσι (orig. -αντι)	-νται

For non-thematic formations see εἰμί, § 91; δύναμαι, § 80. The thematic formation is illustrated by λύω, λύομαι, § 79.

55. SECONDARY PERSONAL ENDINGS.

ACTIVE VOICE	MIDDLE VOICE
S. 1. -ν	-μην
2. -σ or -σθα ¹	-σο
3. — (orig. -τ, § 13)	-το
P. 1. -μεν	-μεθα
2. -τε	-σθε (or -θε)
3. -ν or -σαν ¹	-ντο

For thematic formations see λύω, λύομαι, § 79; for non-thematic formations, ἦν, § 91, ἴστημι, §§ 86, 87.

56. PERSONAL ENDINGS OF THE IMPERATIVE.

ACTIVE	MIDDLE
S. 2. -θι	-σο
3. -τω	-σθω (or -θω)
P. 2. -τε	-σθε (or -θε)
3. -ντων	-σθων (or -θων)

The ending -θι is usually omitted; see further § 73.

57. AUGMENT. — The augment is a means of indicating *past time*, and is added to verb-forms in the past tenses. It is found therefore regularly *only in the indicative mood* (see § 133). Augment is of two kinds:

a) *Syllabic Augment*, which consists of an ἐ- prefixed to verb-stems beginning with a *consonant*: ἐ-μάνηθον *I was learning*, ἐ-μαθον *I learned*, ἐ-λῦσα *I loosed*.

¹ The endings -σθα and -σαν are employed in non-thematic formations; the former occasionally, the latter regularly except in the first aorist indicative active and in the optative. Examples of -σθα are ἐ-φη-σθα *you said*, ἦ-σθα *you were*.

b) *Temporal Augment*, which consists in the lengthening of the first vowel of verb-stems beginning with a *vowel* (or diphthong), α , $\bar{\alpha}$, and ϵ becoming η , and ι , \omicron , and υ becoming respectively $\bar{\iota}$, ω , and $\bar{\upsilon}$: $\eta\kappa\omicron\upsilon\sigma\alpha$ *I heard* ($\acute{\alpha}\kappa\omicron\upsilon\omega$), $\eta\theta\epsilon\lambda\omicron\nu$ *I was wishing* ($\acute{\epsilon}\theta\acute{\epsilon}\lambda\omega$).

A long initial vowel (except $\bar{\alpha}$) is not changed; of the diphthongs $\alpha\iota$ and $\epsilon\iota > \eta$, $\omicron\iota > \omega$, $\alpha\upsilon > \eta\upsilon$, $\epsilon\upsilon$ remains unchanged or $> \eta\upsilon$, $\omicron\upsilon$ (rare) remains unchanged: $\eta\tau\tau\eta\sigma\alpha$ *I demanded* ($\alpha\iota\tau\acute{\epsilon}\omega$), $\epsilon\upsilon\bar{\rho}\omicron\nu$ or $\eta\bar{\upsilon}\bar{\rho}\omicron\nu$ *I found* ($\epsilon\acute{\upsilon}\rho\iota\sigma\kappa\omega$), $\omega\chi\acute{\omicron}\mu\eta\nu$ *I was gone* ($\omicron\acute{\iota}\chi\omicron\mu\alpha\iota$).

Verbs compounded with a preposition regularly take the augment *after* the preposition; there are a few exceptions: $\acute{\alpha}\pi\text{-}\epsilon\theta\nu\eta\sigma\kappa\omicron\nu$ *I was dying* ($\acute{\alpha}\pi\omicron\text{-}\theta\nu\acute{\eta}\sigma\kappa\omega$); but $\acute{\epsilon}\text{-}\kappa\alpha\theta\text{-}\epsilon\zeta\acute{\omicron}\mu\eta\nu$ *I sat down* ($\kappa\alpha\theta\text{-}\acute{\epsilon}\zeta\omicron\mu\alpha\iota$).

Again, a few verbs have two augments: $\acute{\epsilon}\omega\rho\omega\nu$ *I was seeing* ($\acute{\omicron}\rho\acute{\alpha}\omega$), $\acute{\alpha}\nu\text{-}\acute{\epsilon}\omega\zeta\alpha$ *I opened* ($\acute{\alpha}\nu\text{-}\acute{\omicron}\acute{\iota}\gamma\omega$).

Finally, a few verbs which originally began with σ or Φ (§ 19) have the syllabic augment. With an ϵ of the verb-stem this is then contracted to $\epsilon\iota$: $\epsilon\iota\lambda\chi\omicron\nu$ ($\acute{\epsilon}\text{-}\sigma\epsilon\chi\text{-}$) *I had* ($\acute{\epsilon}\chi\omega$, rt. $\sigma\epsilon\chi\text{-}$), $\epsilon\iota\pi\acute{\omicron}\mu\eta\nu$ ($\acute{\epsilon}\text{-}\sigma\epsilon\pi\text{-}$) *I was following* ($\acute{\epsilon}\pi\omicron\mu\alpha\iota$, rt. $\sigma\epsilon\pi\text{-}$), $\acute{\epsilon}\text{-}\bar{\alpha}\xi\alpha$ *I broke* ($\acute{\alpha}\gamma\nu\bar{\mu}\iota$, rt. $\phi\alpha\gamma\text{-}$).

58. REDUPLICATION. — Reduplication is the sign of *completed* action, or in some verbs merely of *intensive* action, and is a part of the perfect action-stem. It is found therefore in *all* forms made from the perfect stem. It is of several sorts:

a) Verbs beginning with a *consonant* usually prefix that consonant with ϵ , a *rough* stop (ϕ , χ , θ) becoming *smooth* (π , κ , τ ; see § 17 c): $\mu\epsilon\text{-}\mu\acute{\alpha}\theta\eta\kappa\alpha$ *I have learned*, $\pi\acute{\epsilon}\text{-}\phi\epsilon\nu\gamma\alpha$ *I have fled*, $\tau\acute{\epsilon}\text{-}\theta\nu\eta\kappa\alpha$ *I have died, am dead*.

b) Verbs beginning with a *double consonant* (ζ , ξ , ψ), two consonants, or ρ usually merely prefix an ϵ (ρ being

doubled): **ἔ-γνωκα** *I have recognized, I know*, **ἔ-ρριφα** *I have thrown*, **ἔ-ψευσμαι** *I have lied*.

c) Verbs beginning with a vowel (or diphthong) have the regular temporal augment in lieu of reduplication: **ἦχα** *I have led* (ἄγω), **ἦσθην** *I have perceived* (αἰσθάνομαι), **έώρακα** *I have seen* (όράω). **ἀκήκοα** *I have heard* (ἀκούω) is irregular.

CLASSES OF VERBS

The verbs are conveniently classified according to the *progressive* action-stem, which appears in many forms. The following are the most important groups:

59. THEMATIC STEMS (§ 53):

a) Verbs with no element added to the verb-stem (or in many instances to the verb-root) except the thematic vowel -%: **πείθω** *persuade* (πειθ-%-, rts. πειθ- ποιθ- πιθ-). Three common verbs have stems reduplicated with ι: **γίγνομαι** *become*, **πίπτω** *fall*, **τίκτω** (for τιτκω) *beget, bear young*.

b) Verbs which add -τ%- [ΠΤ-Class]. The stem regularly ends in π, β, or φ (§ 17): **βάπτω** *dip* (βαφ-), **βλάπτω** *injure* (βλαβ-), **κλέπτω** *steal* (κλεπ-).

c) Verbs which add -ι% (see § 20) [Ιοτα-Class]:

a) Verbs in -ζω (§ 20 e), from* stems in -δ, a few from stems in -γ (or by analogy): **ἐλπίζω** *hope* (ἐλπιδ-), **καθ-έ-ζομαι** *sit down* (έδ- for σεδ-, § 19), **ἀρπάζω** *grasp, seize* (ἀρπαγ-).

β) Verbs in -ττω (or -σσω), from stems in -κ or -χ (or, rarely, -γ, -τ, or -θ; § 20 b): **όρύττω** *dig* (όρυχ-), **πράττω** *do* (πρᾶγ-), **έρέττω** *row* (έρετ-).

γ) Verbs in -λλω, from stems in -λ (§ 20 a): **ἀγγέλλω** (ἀγγελ-).

δ) Verbs in -αῖνω, -αῖρω, from stems in -αν, -αρ (§ 20 c): φαίνω *show* (φαν-), χαίρω (χαρ-).

ε) Verbs in -εῖνω, -εῖρω, -ῖνω, -ῖρω, -ῦνω, -ῦρω, from stems in -εν, -ερ, -ιν, -ιρ, -υν, -υρ (§ 20 d): τείνω *stretch* (τεν-), φθείρω *corrupt* (φθερ-), κρίνω *judge* (κρίν-), μαρτύρομαι *call to witness* (μαρτύρ-).

δ) Verbs which add a suffix containing ν (ν%-, αν%-, etc.) [*Nu-Class*]: πί-νω *drink*, τέμ-νω *cut*, αἰσθ-άνομαι *perceive*, ἀφ-ικ-νέομαι *arrive* (ίκ-), and, with a nasal inserted in the stem, λα-μ-β-άνω *take* (λαβ-), τυ-γ-χ-άνω *hit* (τυχ-).

ε) Verbs which add -σκ%-, -ισκ%-: γιγνώ-σκω *come to know* (γνω-, γνο-), εὕρ-ισκω *find* (εὕρ-).

60. NON-THEMATIC STEMS (§ 53):

a) Verbs with unreduplicated stems: εἰμί *be* (ἐσ-), ἦμαι *sit* (ἦσ-).

b) Verbs with reduplicated stems: δίδωμι *give* (δω-, δο-), τίθημι *set* (θη-, θε-).

c) Verbs with suffix -νυ: δείκ-νύμι and δεικ-νύω (§ 59 d) *show*, ἀπ-όλλυμι *destroy, lose* (for -ολ-νύ-μι).

The form of the progressive action-stem does not necessarily determine the forms of the other stems. While many verbs are regular, in the majority of cases the principal parts must be learned separately.

FORMATION OF TENSE-STEMS AND ACTION-STEMS

61. THE FUTURE.

a) The future has the same endings as the thematic present (§ 53), preceded by the suffix -σ-. Thus the future is *always thematic*: παύ-ω *stop*, F. παύ-σω, δίδωμι *give*, F. δώ-σω.

b) Verbs in -εω and -αω regularly have -ησω in the future; verbs in -οω have -ωσω. But there are a few exceptions: καλέω *call*, F. καλῶ (καλέσω > καλέω), τελέω *end, pay*, etc., F. τελῶ, δράω *do*, F. δρᾶσω (*ā* after ρ).

c) Verbs whose stems end in

κ, γ, or χ have futures in ξ: διδάσκω *teach* (διδαχ-), F. διδάξω.

π, β, or φ have futures in ψ: λείπω *leave*, F. λείψω.

τ, δ, or θ have futures in σ: πείθω *persuade*, F. πείσω.

d) Verbs whose stems end in a *liquid* or *nasal* (λ, μ, ν, ρ) form the future by adding -εσω; σ is then dropped (§ 19 b) and the vowels contracted. In point of conjugation these futures, and also those mentioned under e), are identical with the progressive action-stem forms of verbs in -εω (§ 81): βάλλω *throw* (βαλ-), F. βαλῶ, κλίνω *lean* (κλιν-), F. κλινῶ.

e) Verbs in -ιζω of more than two syllables form the future in -ιῶ: νομίζω *consider*, F. νομιῶ.

f) A few verbs are wholly irregular: φέρω *bear*, F. οἶσω, ὁράω *see*, F. ὄψομαι.

62. Some verbs having active forms in the present have *middle* forms in the future. These are known as verbs with *deponent* futures. Examples are: ἀκούω *hear*, F. ἀκούσομαι, εἰμί *be*, F. ἔσομαι, ἐρωτάω *ask*, F. ἐρήσομαι, λαμβάνω *take*, F. λήψομαι, μανθάνω *learn*, F. μαθήσομαι, οἶδα *know*, F. εἶσομαι, ὁράω *see*, F. ὄψομαι, φεύγω *flee*, F. φεύξομαι.

63. THE SECOND OR ROOT AORIST. — The aorist action-stem (active and middle) is of three forms:

1) Thematic, being the verb-root plus the thematic vowel %: ἔ-μαθ-ο-ν (μαθ-%-). See Lesson LIII and § 84.

2) Non-thematic, being the verb-root without suffix: **ἔ-στη-ν** *I stood* (στη- στα-), **ἔ-γνω-ν** *I came to recognize* (γνω- γνο-).

These aorists are very few in number, but like those above are of great importance. See Lesson LXXII and § 86.

3) Non-thematic, with the suffix **-σα** (or **-α**). See § 64.

Formations 1) and 2) together constitute what is known for convenience as the second aorist.

For the aorist passive stems, see § 69.

64. THE FIRST OR SIGMATIC AORIST. — Most verbs form their aorist stem (active and middle) by adding the suffix **-σα**: **ἔ-λῦ-σα**. See Lesson XLVII and § 79 A, B.

Verbs whose stems end in a *liquid* or a *nasal* (λ, μ, ν, ρ, § 18), regularly form their aorist stems in **-α** (σ being omitted), and the last vowel of the stem, if short, is lengthened: α > η (or ā after ε, ι, ρ, cf. § 28), ε > ει, ι > ī, υ > ū: κρίνω *judge* (κρίν-), A. **ἔ-κρίνα**, ἀγγέλλω (ἀγγελ-), A. **ἤγγειλα**, ἀμύνω *ward off* (ἀμύν-), A. **ἤμῦνα**, μαιίνω *stain* (μιαίν-), A. **ἐ-μίᾱνα**, φαίνω *show* (φᾶν-), A. **ἔ-φηνα**.

Three verbs in **-μι** have **-κα** for **-σα** in the first aorist active. See §§ 88, 89, 98.

φέρω has both ἤνεγκα and ἤνεγκον.

65. THE FIRST PERFECT ACTIVE. — The first perfect active is the perfect in **-κα**, and is formed by adding **-κα** to the reduplicated stem (§ 58): **λέλυκα** *I have loosed* (λε-λυ-), **έώρακα** *I have seen* (όράω).

66. SECOND PERFECT ACTIVE.

a) The second perfect active is the perfect in **-α**: **γέγραφα** *I have written* (γράφω), **πέφευγα** *I have fled* (φεύγω).

The second perfect differs from the first only in the absence of the κ . Normally, a verb which has a second perfect does not have a first perfect, and *vice versa*.

b) Verb-stems ending in π , β , or ϕ , and in κ , γ , or χ form second perfects. If the vowel preceding the final consonant is *short*, π and β become ϕ , and κ and γ become χ . These are called *aspirated* perfects. Examples are: **βέβλαφα** *I have injured* (βλάπτω, rt. βλαβ-), **κέκοφα** *I have cut* (κόπτω, rt. κοπ-), **πεφύλαχα** *I have guarded* (φυλάττω, st. φυλακ-).

c) If however a *long* vowel precedes the final consonant, the latter ordinarily remains unchanged: **πέφευγα** (see above). There are some exceptions. **πράττω** *do* (πράγ-) has two perfects: **πέπρᾱγα** *I have fared*, and **πέπρᾱχα** *I have done*.

67. THE PERFECT MIDDLE (AND PASSIVE). — The perfect middle is formed by adding the endings directly to the reduplicated verb-stem: **λέλυ-μαι** *I have loosed for myself*.

If the stem ends in a consonant, there are the usual euphonic changes (§§ 17, 18): **βλάπτω** *injure* (βλαβ-), Pf. **βέβλαμ-μαι**, **βέβλαψαι** (-β-σαι), **βέβλαπ-ται**, **βεβλάμμεθα**, **βέβλαφ-θε**, **βεβλαμ-μένοι** **εἰσί(ν)**. Infin. **βεβλάφ-θαι**, Part. **βεβλαμ-μένος**.

So **σκέπτομαι** *view carefully* (σκεπ-), Pf. **ἔσκεμ-μαι**, **-ψαι**, **-πται**, **κτλ.** Infin. **ἑσκέφ-θαι**, Part. **ἑσκεμ-μένος**.

δέχομαι *receive* (δεχ-), Pf. **δέδεγ-μαι**, **-ξαι**, **-κται**, **κτλ.**, **δεδέχ-θαι**, **δεδεγ-μένος**.

Some verbs ending in *-ν* drop the *ν* before the endings; others drop the *ν* only before μ ; others, again, change *ν* to σ before μ :

κρίνω *judge* (κρίν-), Pf. **κέκρι-μαι**, **-σαι**, **-ται**, **κτλ.**

φαίνομαι *appear* (φᾶν-), Pf. πέφασ-μαι, πέφαν-ται. Infin. πεφάν-θαι (forms in -νσαι and -νσο do not occur).

Some vowel stems add σ before endings not beginning with σ; a short vowel at the end of the stem is regularly lengthened; and finally in some verbs a vowel is added to form the stem: κελεύω *command*, Pf. κεκέλευσ-μαι, τελέω *complete*, Pf. τετέλεσ-μαι, ποιέω, Pf. πεποίη-μαι, γίγνομαι (γεν-), Pf. γεγένη-μαι, βούλομαι (βουλ-), Pf. βεβούλη-μαι.

For the accent of the infinitive and participle, see § 78.

68. THE FUTURE PERFECT MIDDLE(-PASSIVE).— This tense is formed by adding the future middle endings to the perfect middle stem. This formation is rare, and is generally passive in sense: λελύσομαι *I shall have been loosed*, μεμνήσομαι *I shall remember*, κекτήσομαι *I shall possess*.

69. THE AORIST PASSIVE.— The stem of the aorist passive is formed by adding the suffix -θε (-θη) or -ε (-η) to the verb-stem as it appears in the perfect middle (omitting the reduplication, and with the necessary euphonic changes, §§ 17, 18). In the indicative, infinitive, and imperative (except before -ντ) θε becomes θη: ἐ-λύ-θη-ν *I was loosed*, ἐ-λείφ-θη-ν *was left* (λείπ-ω), ἐ-πράχ-θη-ν *was done* (πράττ-ω, π. πρᾶγ-), ἐποίη-θη-ν *was made* (ποιέ-ω).

The formation in -θε is called the *first* aorist passive; that in -ε, the *second* aorist passive. They do not differ in meaning: ἐ-βλάβ-θη-ν *I was harmed* (βλάπτω), ἐ-γράφ-θη-ν *was written* (γραφ-), ἐ-φάν-θη-ν *appeared* (φαίνομαι). See § 79 C.

Observe that the aorist passive employs only *active* endings.

70. THE FUTURE PASSIVE. — This tense is formed by adding the future middle endings to the stem (in $-\theta\eta$ or $-\eta$) of the aorist passive: $\lambdaυθ\acute{\eta}\text{-}\sigma\omicron\mu\alpha\iota$ *I shall be loosed*, $\pi\rho\acute{\alpha}\chi\theta\acute{\eta}\sigma\omicron\mu\alpha\iota$ *shall be done*, $\gamma\rho\alpha\phi\acute{\eta}\text{-}\sigma\omicron\mu\alpha\iota$ *shall be written*.

FORMATION OF THE MOODS, ETC.

71. THE SUBJUNCTIVE. — The subjunctive of *all* action-stems has the *primary* endings (§ 53) with the lengthened thematic vowel ω/η : $\lambda\acute{\upsilon}\text{-}\omega\text{-}\eta\varsigma\text{-}\eta$.

72. THE OPTATIVE. — The optative adds to the action-stem the *secondary* endings (§ 55) preceded by the mood-suffix ι or $\iota\eta$. Except in certain cases (see below) the primary ending $-\mu\iota$ is used instead of $-\nu$: $\lambda\acute{\upsilon}\sigma\text{-}\iota\text{-}\mu\iota$ $\lambda\acute{\upsilon}\sigma\text{-}\iota\text{-}\varsigma$ $\lambda\acute{\upsilon}\sigma\text{-}\iota$, $\kappa\tau\lambda$. A. $\lambda\acute{\upsilon}\sigma\alpha\text{-}\iota\text{-}\mu\iota$, $\kappa\tau\lambda$., § 79. The suffix $-\iota\eta$ appears before *active* endings only (and so occurs regularly in the aorist passive, see § 69). It is always used in the *singular* active of **Mi**-verbs: $\epsilon\tilde{\iota}\eta\nu$ *may I be* (for $\acute{\epsilon}\sigma\text{-}\iota\eta\text{-}\nu$), $\delta\iota\delta\omicron\text{-}\iota\eta\text{-}\nu$ *may I be giving* ($\delta\acute{\iota}\delta\omega\mu\iota$, § 89), is usual in the singular active of contract verbs in $-\epsilon\omega$ $-\alpha\omega$ $-\omicron\omega$ ($\pi\omicron\iota\omicron\iota\acute{\iota}\eta\nu$, $\acute{\epsilon}\rho\omega\tau\acute{\alpha}\eta\nu$, $\delta\eta\lambda\omicron\iota\acute{\iota}\eta\nu$), and is always employed in the aorist passive: $\lambda\upsilon\theta\epsilon\text{-}\iota\eta\text{-}\nu$, $\gamma\rho\alpha\phi\epsilon\text{-}\iota\eta\text{-}\nu$, § 79 C.

In the first person singular active the secondary ending $-\nu$ is used (not $-\mu\iota$) after the long form of the mood-suffix $-\iota\eta$.

Before the ending $-\nu$ of the third person plural the suffix appears in the form $\iota\epsilon$: $\lambda\acute{\upsilon}\sigma\text{-}\iota\epsilon\text{-}\nu$ *may they be loosing*.

73. THE IMPERATIVE.

a) Thematic stems (§ 53): Thematic progressive action-stems and aorist action-stems, both active and middle, form the imperative by adding the personal endings of the imperative after the thematic vowel (§ 56).

Of these endings **-θι** is regularly omitted, and **-σο** loses its **σ** and the vowels are contracted (**-εσο > εο > ου**, § 19 b).

There is no imperative of the future stem, and the perfect active imperative is very rare.

b) Non-thematic stems: In the first aorist (§ 64) active and middle the imperative endings are added to the stem in **-σα** (or **-α**), except that in the second person singular active **σα-θι** (**α-θι**) is replaced by **-σον** (**-ον**), and in the middle **σα-σο** (**α-σο**) is supplanted by **-σαι** (**-αι**). See § 79 A, B. For **Μι**-verbs see §§ 86-98.

74. THE INFINITIVES.

a) Thematic stems (§ 53), active: The progressive, second aorist and future stems add the ending **-εν**, which is then contracted with the thematic vowel **ε** to **ειν**: **λέγειν** (**λέγε-εν**), **εἰπεῖν** (**εἰπέ-εν**), **ἔρωτᾶν** (**ἔρωτάε-εν** (**αεε > ā**))), etc.

b) Non-thematic stems, active: The first aorist has the ending **-αι** (**α** of the stem being omitted): **λῦσαι**, **κλῖναι**, **γράψαι**.

The perfect has the ending **-έ-ναι** (**α** of the stem being omitted): **λελυκ-έναι**, **γεγραφ-έναι**.

The aorist passive (see § 69, end) has the ending **-ναι**: **λυθῆ-ναι**, **γραφῆ-ναι**.

For the infinitives of **Μι**-verbs see § 77.

All middle and future passive infinitives have the ending **-σθαι** (**-θαι**, § 67).

75. THE PARTICIPLES. — All active participles (except the perfect) and the aorist passive participle have the suffix **-ντ**. The declensions are given in § 50.

The perfect active participle has the suffix **-οτ** (with **-υια** in the feminine). See § 50 C.

All middle and future passive participles end in **-μενος** **-η -ον**.

76. **THE VERBALS.** — The verbals in **-τέος** and **-τός** (see § 177) are formed by adding these suffixes to the verb-stem, with the necessary euphonic changes (§§ 17, 18): **λεκ-τέος** (λέγ-ω), **λυ-τός**, **πρᾶκ-τός** (πρᾶγ-), **ἀκουσ-τός** (ἀκού-ω). In the last example a **σ** is inserted.

77. **THE MI-VERBS.** — The **MI**-verbs have many peculiarities, which are best learned by mastering the forms themselves (§§ 86–98). They differ from **Ω**-verbs only in the progressive and *second* aorist action-stem systems, except for the irregular first aorists in **-κα** (§ 64, end). All **MI**-verbs have vowel stems, except **εἰμί** *be* (έσ-) and **ἵμαι** *sit* (ήσ-).

The **MI**-verbs had a tendency to become **Ω**-verbs; cf. **ἐτίθεις** for **ἐτίθης**, § 88.

78. ACCENT OF VERB-FORMS.

a) Verb-forms generally have *recessive* accent, *i.e.* the word is accented as far from the end as possible (see § 9). Final **-αι** is usually treated as a short syllable: **λύεται**. Many of the contracted forms are apparent exceptions. Other exceptions are:

b) The accent never precedes an augment or reduplication.

c) The second aorist active infinitive in **-ειν** has the circumflex on the final syllable: **μαθεῖν**.

d) So also the second aorist middle imperative in **-ου**: **γενού** *become!* **έν-θου** *put in!* § 88.

e) But the latter when compounded with *dissyllabic* prepositions have recessive accent: **κατά-θου** *put down!* **ἀπό-δου** *sell!* § 89.

f) Compounds of δός, ἔς, θές, and σχές accent the penult: ἀπό-δος *give back!* παρά-σχεις *provide!*

g) εἰπέ *say!* ἔλθέ *come!* *go!* εὔρε *find!* λαβέ *take!* ἰδέ *behold!* when uncompounded accent the final syllable. But ἄπ-ειπε *speak out!* *give up!*

h) The following regularly accent the penult: (1) first aorist active infinitives: γράψαι, κελεύσαι; (2) second aorist middle infinitives: γενέσθαι; (3) perfect middle (and passive) infinitives and participles: λελύσθαι, λελυμένος, βεβλάφθαι, ἀν-εωγμένος; (4) all infinitives in -ναι: ἰστάναι, διδόναι, λελυκέναι.

i) All participles. All second aorist participles in -ων and all participles in -εις -ους -ῦς have the acute on the final syllable in the nominative singular masculine: μαθών, τιθείς, διδούς, δεικνύς.

CONJUGATION OF THE VERB

Ω-VERBS

79. Conjugation of λύω (stem λῦ-) *I loose, unbind, set free*, etc.

A. Active Voice.

PROGRESSIVE ACTION-STEM

INDIC.	SUBJ.	OPT.	IMPER.	INFIN.	PARTIC.
<i>Present Tense</i>					
S. 1. λύ-ω	λύ-ω	λύ-οιμι		λύ-ειν	λύ-ων
2. λύ-εις	λύ-ῃς	λύ-οις	λύ-ε		λύ-ουσα
3. λύ-ει	λύ-ῃ	λύ-οι	λύ-έτω		λύ-ον
P. 1. λύ-ομεν	λύ-ωμεν	λύ-οιμεν			§ 50 A
2. λύ-ετε	λύ-ητε	λύ-οιτε	λύ-ετε		
3. λύ-ουσι(ν)	λύ-ωσι(ν)	λύ-οιεν	λύ-όντων		

Past-Imperfect Tense

S. 1. ἔ-λυ-ον
2. ἔ-λυ-εις
3. ἔ-λυ-ει(ν)
P. 1. ἔ-λύ-ομεν
2. ἔ-λύ-ετε
3. ἔ-λυ-ον

FUTURE TENSE-STEM

<i>Future Tense</i>					
S. 1. λύσ-ω		¹ [λύσ-οιμι		λύσ-ειν	λύσ-ων
2. λύσ-εις		λύσ-οις			
3. λύσ-ει	(No	λύσ-οι	(No		
P. 1. λύσ-ομεν	subjunctive)	λύσ-οιμεν	imperative)		
2. λύσ-ετε		λύσ-οιτε			
3. λύσ-ουσι(ν)		λύσ-οιεν]			

¹ Very rare, and *only* in indirect discourse.

AORIST ACTION-STEM

INDIC.	SUBJ.	OPT.	IMPER.	INFIN.	PARTIC.
<i>Past-Aorist Tense</i>					
S. 1. ἔ-λυσα	λύσ-ω	λύσαιμι		λύσαι	λύσας
2. ἔ-λύσας	λύσ-ης	λύσειας ¹	λύσον		§ 50 C
3. ἔ-λύσε(ν)	λύσ-η	λύσειε(ν)	λύσάτω		
P. 1. ἐ-λύσαμεν	λύσ-ωμεν	λύσαιμεν			
2. ἐ-λύσατε	λύσ-ητε	λύσαιτε	λύσατε		
3. ἔ-λύσαν	λύσ-ωσι(ν)	λύσειαν	λύσάντων		

PERFECT ACTION-STEM

<i>Present Perfect Tense</i>			
S. 1. λέλυκα			
2. λέλυκας			
3. λέλυκε(ν)			
P. 1. λελύκαμεν			
2. λελύκατε	(Subjunctive, optative, and imperative forms are so rare as to be negligible ; see note. ²)	λελυκέναι	λελυκώς
3. λελύκασι(ν)			§ 50 C
<i>Past Perfect (Pluperfect) Tense</i>			
S. 1. ἐ-λελύκη			
2. ἐ-λελύκεις			
3. ἐ-λελύκει(ν)			
P. 1. ἐ-λελύκεμεν			
2. ἐ-λελύκετε			
3. ἐ-λελύκεσαν			

B. Middle (Passive) Voice : λύομαι *I loose for myself, I am loosed, unbound, etc.*

¹ In the second and third persons singular and the third person plural the endings -εας, -ειε, -ειαν are more common in standard Attic Greek than the more regular endings -αιε, -αι, and αιεν.

² With the exception of two or three rare forms, there is no future perfect active. The subjunctive and optative of the perfect action-stem active are usually expressed by combining the perfect participle with the subjunctive and optative forms of εἰμι, thus : λελυκώς ὦ, λελυκώς εἴην.

PROGRESSIVE ACTION-STEM

INDIC.	SUBJ.	OPT.	IMPER.	INFIN.	PARTIC.
<i>Present Tense</i>					
S. 1. λθ-ο-μαι	λθ-ω-μαι	λθ-οι-μην		λθ-ε-σθαι	λθ-ό-μενος
2. λθ-η or λθ-ει	λθ-η	λθ-οι-ο	λθ-ου		
3. λθ-ε-ται	λθ-η-ται	λθ-οι-το	λθ-έ-σθω		
P. 1. λθ-ό-μεθα	λθ-ώ-μεθα	λθ-οι-μεθα			
2. λθ-ε-σθε	λθ-η-σθε	λθ-οι-σθε	λθ-ε-σθε		
3. λθ-ο-νται	λθ-ω-νται	λθ-οι-ντο	λθ-έ-σθων		
<i>Past-Imperfect Tense</i>					
S. 1. ἐ-λθ-ό-μην					
2. ἐ-λθ-ου					
3. ἐ-λθ-ε-το					
P. 1. ἐ-λθ-ό-μεθα					
2. ἐ-λθ-ε-σθε					
3. ἐ-λθ-ο-ντο					

FUTURE TENSE-STEM

<i>Future Tense</i>					
S. 1. λθσ-ο-μαι		¹ [λθσ-οι-μην	λθσ-ε-	λθσ-ό-με-	
2. λθσ-η or λθσ-ει		λθσ-οι-ο	σθαι	νος	
3. λθσ-ε-ται	(No future subjunctive)	λθσ-οι-το	(No future imperative)		
P. 1. λθσ-ό-μεθα		λθσ-οι-μεθα			
2. λθσ-ε-σθε		λθσ-οι-σθε			
3. λθσ-ο-νται		λθσ-οι-ντο]			

AORIST ACTION-STEM

<i>Past-Aorist Tense</i>					
S. 1. ἐ-λθσάμην	λθσωμαι	λθσαιμην	λθσα-	λθσά-	
2. ἐ-λθσω	λθση	λθσαιο	λθσαι	σθαι	μενος
3. ἐ-λθσατο	λθσηται	λθσαιτο	λθσάσθω		
P. 1. ἐ-λθσάμεθα	λθσώμεθα	λθσαιμεθα			
2. ἐ-λθσασθε	λθσησθε	λθσαισθε	λθσασθε		
3. ἐ-λθσαντο	λθσωνται	λθσαιντο	λθσάσθων		

¹ The future optative is extremely rare, and is employed *only* in indirect discourse.

PERFECT ACTION-STEM

INDIC.	SUBJ.	OPT.	IMPER. ¹	INFIN.	PARTIC.
<i>Present Perfect Tense</i>					
S. 1. λέλυμαι	S. 1. λελυμένος	λελυμένος		λελύσθαι	λελυμένος
2. λέλυσαι	ῶ	εἶην			
3. λέλυται	2. λελυμένος	λελυμένος			
P. 1. λελύμεθα	ῆς	εἶης			
2. λέλυσθε	3. λελυμένος	λελυμένος			
3. λέλυνται	ῆ	εἶη			
<i>Past Perfect (Pluperfect) Tense</i>					
	P. 1. λελυμένοι	λελυμένοι			
	ῶμεν	εἶμεν			
S. 1. ἐ-λελύμην	2. λελυμένοι	λελυμένοι			
2. ἐ-λέλυσο	ῆτε	εἶτε			
3. ἐ-έλυτο	3. λελυμένοι	λελυμένοι			
	ῶσι(ν)	εἶεν			
P. 1. ἐ-λελύμεθα					
2. ἐ-λέλυσθε					
3. ἐ-έλυντο					
<i>Future Perfect Tense</i>					
S. 1. λελύσομαι		² [λελύσοίμην	λελύσσεισθαι	λελύσόμενος	
2. λελύσῃ or		λελύσοιο			
-σει	(No		(No		
3. λελύσεται	subjunctive)	λελύσοιτο	imper-		
			ative.)		
P. 1. λελύσόμεθα		λελύσοίμεθα			
2. λελύσεσθε		λελύσοισθε			
3. λελύσονται		λελύσονται]			

C. The Passive Voice.

The middle forms of the progressive action-stem and of the perfect action-stem are either middle or passive in sense, according to the verb or the context. But in the aorist and future systems there are separate forms for the passive, as follows:

¹ There are no forms of the perfect middle (passive) imperative in common use except that of the third person singular: *λελύσθω* *let it have been loosed*.

² Very rare; *only* in indirect discourse.

I. First Aorist and Future Passive (§§ 69, 70).

AORIST ACTION-STEM					
INDIC.	SUBJ.	OPT.	IMPER.	INFIN.	PARTIC.
<i>Past-Aorist Tense</i>					
S. 1. ἐ-λύ-θην	λυθῶ	λυθείην		λυθῆναι	λυθείς
2. ἐ-λύ-θης	λυθῆς	λυθείης	λύθητι		§ 50 C
3. ἐ-λύ-θη	λυθῇ	λυθείη	λυθήτω		
P. 1. ἐ-λύ-θημεν	λυθῶμεν	λυθείμεν			
2. ἐ-λύ-θητε	λυθῆτε	λυθείτε	λύθητε		
3. ἐ-λύ-θησαν	λυθῶσι(ν)	λυθείεν	λυθέντων		

FUTURE TENSE-STEM					
<i>Future Tense</i>					
S. 1. λυθήσομαι		[λυθησοίμην		λυθήσε-	λυθησό-
2. λυθήσῃ or		λυθήσοιο		σθαι	μενος
-σει	(No		(No		
3. λυθήσεται	subjunctive)	λυθήσοιτο	imperative)		
P. 1. λυθησόμεθα		λυθησοίμεθα			
2. λυθήσεσθε		λυθήσοισθε			
3. λυθήσονται		λυθήσονται]			

II. Second Aorist and Future Passive. (See §§ 69, 70.)

AORIST ACTION-STEM					
S. 1. ἐ-γράφ-ην	γραφῶ	γραφείην		γραφῆναι	γραφείς
2. ἐ-γράφ-ης	γραφῆς	γραφείης	γράφητι		§ 50 C
3. ἐ-γράφ-η	γραφῇ	γραφείη	γραφῆτω		
P. 1. ἐ-γράφ-ημεν	γραφῶμεν	γραφείμεν			
2. ἐ-γράφ-ητε	γραφῆτε	γραφείτε	γράφητε		
3. ἐ-γράφ-ησαν	γραφῶσι(ν)	γραφείεν	γραφέντων		

FUTURE TENSE-STEM					
S. 1. γραφήσομαι		[γραφησοί-		γραφῆ-	γραφη-
2. γραφήσῃ or		μην		σεσθαι	σόμενος
-σει		κτλ.]			
3. γραφήσεται					
κτλ.					

80. Conjugation of δύναμαι *I am able*, showing the Non-thematic Formation in the Middle (§ 53).

PROGRESSIVE ACTION-STEM

	PRES. INDIC.	SUBJ.	OPT.	IMPER.	INFIN.	PARTIC.
S. 1.	δύναμαι	δύνωμαι	δυναίμην		δύνασθαι	δυνάμενος
2.	δύνασαι	δύνῃ	δύναιο	δύνασο		
3.	δύναται	δύνηται	δύναιτο	δυνάσθω		
P. 1.	δυνάμεθα	δυνώμεθα	δυναίμεθα			
2.	δύνασθε	δύνησθε	δύναισθε	δύνασθε		
3.	δύνανται	δύνωνται	δύναιντο	δυνάσθων		

PAST-IMPERFECT INDICATIVE

S. 1. ἰδυνάμην

2. ἰδύνασο

3. ἰδύνατο

P. 1. ἰδυνάμεθα

2. ἰδύνασθε

3. ἰδύναντο

FUTURE: δυνήσομαι, conjugated exactly like λήσομαι.

AORIST: ἰδυνήθην, conjugated exactly like ἐλύθην.

PERFECT: δεδύνημαι, conjugated exactly like λέλυμαι.

Observe that all of the forms of the *progressive action-stem* are *non-thematic* except the subjunctive forms.

Like δύναμαι is conjugated ἐπίσταμαι *I understand, have knowledge of* (Past-Imperf. ἠπιστάμην, Fut. ἐπιστήσομαι, Aor. ἠπιστήθην).

81. CONTRACT VERBS IN -εω.

A. Active Voice: (ποιέω) ποιῶ *I am making, doing.*

PROGRESSIVE ACTION-STEM

	PRESENT INDICATIVE		SUBJUNCTIVE		OPTATIVE	
S. 1.	(ποιέ-ω)	ποιῶ	(ποιέ-ω)	ποιῶ	(ποιε-οίην)	ποιοίην
2.	(-εις)	ποιεῖς	(-ῃς)	ποιῇς	(-οίης)	ποιοίης
3.	(-ει)	ποιεῖ	(-ῃ)	ποιῇ	(-οίη)	ποιοίη
P. 1.	(-ομεν)	ποιοῦμεν	(-ωμεν)	ποιῶμεν	(-οιμεν)	ποιοίμεν
2.	(-ετε)	ποιεῖτε	(-ῃτε)	ποιήτε	(-οιτε)	ποιοίτε
3.	(-ουσι)	ποιοῦσι(ν)	(-ωσι)	ποιῶσι(ν)	(-οιεν)	ποιοίεν

	IMPERATIVE	INFINITIVE	PARTICIPLE
S. 2. (ποιε-ε)	ποίη	(ποιέ-ειν) ποιῆν	(ποιέ-ων) ποιῶν
3. (-έτω)	ποιείτω		ποιούσα ποιούν
P. 2. (-ετε)	ποιείτε		§ 50 B
3. (-όντων)	ποιούντων		

PAST-IMPERFECT INDICATIVE

S. 1. (έποιε-ον)	έποιοουν
2. (-ες)	έποίεις
3. (-ε)	έποίει
P. 1. (-ομεν)	έποιοῦμεν
2. (-ετε)	έποιείτε
3. (-ον)	έποιοουν

FUTURE: ποιήσω, conjugated like λύσω.

AORIST: έποίησα, conjugated like έλυσα.

PERFECT: πεποίηκα, conjugated like έλελυκα.

B. Middle (Passive) Voice: (ποιέομαι) ποιούμαι *I am making (doing) for myself, I am being made.*

PROGRESSIVE ACTION-STEM

	PRESENT INDICATIVE	SUBJUNCTIVE	OPTATIVE
S. 1. (ποιέ-ομαι)	ποιούμαι	(ποιέ-ωμαι) ποιῶμαι	(ποιε-οίμην) ποιοίμην
2. (-ῃ)	ποιῇ	(-ῃ) ποιῇ	(ποιέ-οιο) ποιοίω
3. (-εται)	ποιείται	(-ηται) ποιῆται	(ποιέ-οιτο) ποιοίτο
P. 1. (-όμεθα)	ποιούμεθα	(-ώμεθα) ποιῶμεθα	(ποιε-οίμεθα) ποιοίμεθα
2. (-εσθε)	ποιείσθε	(-ησθε) ποιήσθε	(ποιέ-οισθε) ποιοίσθε
3. (-ονται)	ποιούνται	(-ωνται) ποιῶνται	(ποιέ-οιντο) ποιοίντο
	IMPERATIVE	INFINITIVE	PARTICIPLE
S. 2. (ποιέ-ον)	ποιού	(ποιέ-εσθαι) ποιείσθαι	(ποιε-όμενος)
3. (-έσθω)	ποιείσθω		ποιούμενος
P. 2. (-εσθε)	ποιείσθε		
3. (-έσθων)	ποιείσθων		

PAST-IMPERFECT INDICATIVE

- S. 1. (ἐποιε-δμην) ἐποιούμην
 2. (-ου) ἐποιοῦ
 3. (-ετο) ἐποιεῖτο
- P. 1. (-δμεθα) ἐποιούμεθα
 2. (-εσθε) ἐποιείσθε
 3. (-οντο) ἐποιούντο

FUTURE: ποιήσομαι, conjugated like λύσομαι.

AORIST: ἐποιησάμην, conjugated like ἐλύσάμην.

PERFECT: πεποίημαι, conjugated like λέλυμαι.

AOR. PASS.: ἐποιήθην, conjugated like ἐλύθην.

82. CONTRACT VERBS IN -αω.

A. Active Voice: (ἐρωτάω) ἐρωτῶ *I ask a question.*

PROGRESSIVE ACTION-STEM

PRESENT INDICATIVE		SUBJUNCTIVE		OPTATIVE
S. 1. (ἐρωτά-ω)	ἐρωτῶ	(ἐρωτά-ω)	ἐρωτῶ	(ἐρωτά-οίην) ἐρωτῶην
2. (-εις)	ἐρωτᾷς	(-ῃς)	ἐρωτᾷς	(ἐρωτά-οίης) ἐρωτῶῃς
3. (-ει)	ἐρωτᾷ	(-ῃ)	ἐρωτᾷ	(ἐρωτά-οίῃ) ἐρωτῶῃ
P. 1. (-ομεν)	ἐρωτῶμεν	(-ωμεν)	ἐρωτῶμεν	(ἐρωτά-οιμεν) ἐρωτῶμεν
2. (-ετε)	ἐρωτᾶτε	(-ῃτε)	ἐρωτᾶτε	(ἐρωτά-οίτε) ἐρωτῶτε
3. (-ουσι)	ἐρωτῶσι(ν)	(-ωσι)	ἐρωτῶσι(ν)	(ἐρωτά-οιεν) ἐρωτῶεν
IMPERATIVE		INFINITIVE		PARTICIPLE
S. 2. (ἐρώτα-ε)	ἐρώτᾱ	(ἐρωτά-ειν)	ἐρωτᾶν	(ἐρωτά-ων) ἐρωτῶν
3. (-ετω)	ἐρωτᾶτω			
P. 2. (-ετε)	ἐρωτᾶτε			§ 50 B
3. (-όντων)	ἐρωτῶντων			

PAST-IMPERFECT INDICATIVE

- S. 1. (ἠρώτα-ον) ἠρώτων
 2. (-ες) ἠρώτᾳς
 3. (-ε) ἠρώτᾱ

- P. 1. (-ομεν) ἤρωτῶμεν
 2. (-ετε) ἤρωτᾶτε
 3. (-ον) ἤρωτων

FUTURE: ἔρωτήσω, conjugated like λύσω ;

OR

ἐρήσομαι, conjugated like λύσομαι.

AORIST: ἠρώτησα, conjugated like ἔλυσα ;

OR

ἠρόμην, conjugated like ἐγενόμην, § 84 B.

B. Middle (Passive) Voice : (πειράομαι) πειρώμαι *make trial of, try.*

PROGRESSIVE ACTION-STEM

PRESENT INDICATIVE		SUBJUNCTIVE		OPTATIVE
S. 1. (πειρά-ομαι)	πειρώμαι	(πειρά-ωμαι)	πειρώμαι	(πειρα-οίμην) πειρώμην
2. (-ῃ)	πειρᾷ	(-ῃ)	πειρᾷ	(πειρά-οιο) πειρῶο
3. (-εται)	πειρᾶται	(-ηται)	πειρᾶται	(πειρά-οιτο) πειρῶτο
P. 1. (-όμεθα)	πειρώμεθα	(-ώμεθα)	πειρώμεθα	(πειρα-οίμεθα) πειρώμεθα
2. (-εσθε)	πειρᾶσθε	(-ησθε)	πειρᾶσθε	(πειρά-εισθε) πειρῶσθε
3. (-ονται)	πειρῶνται	(-ωνται)	πειρῶνται	(πειρά-οιντο) πειρῶντο

IMPERATIVE		INFINITIVE		PARTICIPLE
S. 2. (πειρά-ον)	πειρῶ	(πειρά-εσθαι)	πειρᾶσθαι	(πειρα-όμενος) πειρώμενος
3. (-έσθω)	πειρᾶσθω			
P. 2. (-εσθε)	πειρᾶσθε			
3. (-έσθων)	πειρᾶσθων			

PAST-IMPERFECT INDICATIVE

- S. 1. (ἱπειρα-όμην) ἱπειρώμην
 2. (-ου) ἱπειρώ
 3. (-ετο) ἱπειρᾶτο

- P. 1. (-όμεθα) ἐπειρώμεθα
 2. (-εσθε) ἐπειρώσθε
 3. (-οντο) ἐπειρώντο

FUTURE : **πειράσομαι**, conjugated like **λύσομαι**.

AORIST : **ἐπειράθην**, conjugated like **ἐλύθην**.

83. CONTRACT VERBS IN -οω.

A. Active Voice : (δηλόω) **δηλώ** *make clear*, **δηλώσω**,
εδήλωσα, **δεδήλωκα**.

PROGRESSIVE ACTION-STEM

PRESENT INDICATIVE		SUBJUNCTIVE		OPTATIVE	
S. 1. (δηλό-ω)	δηλῶ	(δηλό-ω)	δηλῶ	(δηλο-οίην)	δηλοίην
2. (-εις)	δηλοῖς	(-ῃς)	δηλοῖς	(-οίης)	δηλοίης
3. (-ει)	δηλοῖ	(-ῃ)	δηλοῖ	(-οίη)	δηλοίη
P. 1. (-ομεν)	δηλοῦμεν	(-ωμεν)	δηλῶμεν	(-οιμεν)	δηλοῖμεν
2. (-ετε)	δηλοῦτε	(-ῃτε)	δηλῶτε	(-οιτε)	δηλοῖτε
3. (-ουσι)	δηλοῦσι	(-ωσι)	δηλῶσι	(-οιεν)	δηλοῖεν

IMPERATIVE		INFINITIVE		PARTICIPLE	
S. 2. (δήλο-ε)	δήλου	(δηλό-ειν)	δηλοῦν	(δηλό-ων)	δηλῶν ¹
3. (-έτω)	δηλούτω				
P. 2. (-ετε)	δηλοῦτε				
3. (-όντων)	δηλούντων				

PAST-IMPERFECT INDICATIVE

- S. 1. (ἐδήλο-ον) ἐδήλουν
 2. (-ες) ἐδήλους
 3. (-ε) ἐδήλου
 P. 1. (-ομεν) ἐδηλοῦμεν
 2. (-ετε) ἐδηλοῦτε
 3. (-ον) ἐδήλουν

¹ Declined like **φιλῶν**, § 50 B.

B. Middle (Passive) Voice.

PROGRESSIVE ACTION-STEM

PRESENT INDICATIVE		SUBJUNCTIVE		OPTATIVE
S. 1.	(δηλό-ομαι) δηλούμαι	(δηλό-ωμαι) δηλώμαι	(δηλο-οίμην)	δηλοίμην
2.	(-ει, η) δηλοῖ	(-ῃ) δηλοῖ	(δηλό-οιο)	δηλοῖο
3.	(-εται) δηλοῦται	(-ηται) δηλῶται	(δηλό-οιτο)	δηλοῖτο
P. 1.	(-όμεθα) δηλούμεθα	(-ώμεθα) δηλώμεθα	(δηλο-οίμεθα)	δηλοίμεθα
2.	(-εσθε) δηλοῦσθε	(-ησθε) δηλῶσθε	(δηλό-οισθε)	δηλοῖσθε
3.	(-ονται) δηλοῦνται	(-ωνται) δηλῶνται	(δηλό-οιντο)	δηλοῖντο
IMPERATIVE		INFINITIVE		PARTICIPLE
S. 2.	(δηλό-ου) δηλοῦ	(δηλό-εσθαι) δηλοῦσθαι	(δηλο-όμενος)	δηλούμενος
3.	(-έσθω) δηλούσθω			
P. 2.	(-εσθε) δηλοῦσθε			
3.	(-έσθων) δηλούσθων			

PAST-IMPERFECT INDICATIVE

S. 1.	(ἐδηλο-όμην) ἐδηλούμην
2.	(-ου) ἐδηλοῦ
3.	(-ετο) ἐδηλοῦτο
P. 1.	(-όμεθα) ἐδηλούμεθα
2.	(-εσθε) ἐδηλοῦσθε
3.	(-οντο) ἐδηλοῦντο

84. The Thematic Aorist, together with the Thematic Progressive Forms, for the sake of comparison.

A. Active Voice.

PROGRESSIVE ACTION-STEM		AORIST ACTION-STEM
PRESENT INDICATIVE	PAST-IMPERFECT INDICATIVE	AORIST INDICATIVE
S. 1. μανθάνω <i>I am learning</i>	ἐμάνθανον <i>I was learning</i>	ἔμαθον <i>I learned</i>
2. μανθάνεις	ἐμάνθανες	ἔμαθες
3. μανθάνει	ἐμάνθανε(ν)	ἔμαθε(ν)

P. 1.	μανθάνομεν	ἐμανθάνομεν	ἐμάθομεν
2.	μανθάνετε	ἐμανθάνετε	ἐμάθετε
3.	μανθάνουσι(ν)	ἐμάνθανον	ἐμάθον

SUBJUNCTIVE

S. 1.	(ἐὰν) μανθάνω (if) I be learning	(ἐὰν) μάθω (if) I learn
2.	μανθάνῃς	μάθῃς
3.	μανθάνῃ	μάθῃ

P. 1.	μανθάνωμεν	μάθωμεν
2.	μανθάνητε	μάθητε
3.	μανθάνωσι(ν)	μάθωσι(ν)

OPTATIVE

S. 1.	(εἰ) μανθάνοιμι (if) I should be learning	(εἰ) μάθοιμι (if) I should learn
2.	μανθάνοις	μάθοις
3.	μανθάνοι	μάθοι

P. 1.	μανθάνοιμεν	μάθοιμεν
2.	μανθάνοιτε	μάθοιτε
3.	μανθάνοιεν	μάθοιεν

IMPERATIVE

S. 2.	μάνθανε be (thou) learning	μάθε learn (thou)
3.	μανθάνετω	μαθέτω
P. 2.	μανθάνετε	μάθετε
3.	μανθανόντων	μαθόντων

INFINITIVE

μανθάνειν to be learning	μαθεῖν to learn
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PARTICIPLE

μανθάνων (while) learning	μαθών learning, having learned
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B. Middle Voice.

PROGRESSIVE ACTION-STEM

PRESENT INDICATIVE		PAST-IMPERFECT INDICATIVE	
S. 1.	γίγνομαι I am becoming	ἐγίγνομην I was becoming	
2.	γίγνη or γίγναι	ἐγίγνου	
3.	γίγνεται	ἐγίγνετο	
P. 1.	γίγνομεθα	ἐγίγνόμεθα	
2.	γίγεσθε	ἐγίγεσθε	
3.	γίγονται	ἐγίγοντο	

AORIST ACTION-STEM

AORIST INDICATIVE	
ἐγενόμην I became	
ἐγένου	
ἐγένετο	
ἐγενόμεθα	
ἐγένεσθε	
ἐγένοντο	

SUBJUNCTIVE

S. 1.	(ἐάν) γίγνομαι (if) I be becoming	(ἐάν) γένωμαι (if) I become
2.	γίγνη	γένη
3.	γίγνηται	γένηται
P. 1.	γιγνώμεθα	γενώμεθα
2.	γίγησθε	γένησθε
3.	γίγνωνται	γένωνται

OPTATIVE

S. 1.	γιγνοίμην may I be becoming	γενοίμην may I become
2.	γίγνοιο	γένοιο
3.	γίγνοιτο	γένοιτο
P. 1.	γιγνώμεθα	γενώμεθα
2.	γίγησιθε	γένεισθε
3.	γίγνοιντο	γένοιντο

IMPERATIVE

S. 2.	γίγνου be (thou) becoming	γενού become
3.	γίγνεσθω	γένεσθω
P. 2.	γίγηεσθε	γένειεσθε
3.	γίγνεσθων	γένεσθων

INFINITIVE

γίγνεσθαι to be becoming	γενέσθαι to become
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PARTICIPLE

γιγνόμενος (while) becoming	γενόμενος becoming, having become
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85. The First Aorist of Verbs with *Liquid* and *Nasal* Stems (§ 64).

A. Active Voice: κρίνω *separate, select, judge* (κρίν-).
Aor. : ἐκρίνα *I selected, judged*.

	INDIC.	SUBJ.	OPT.	IMPER.	INFIN.	PARTIC.
S. 1.	ἐκρίνα	κρίνω	κρίναιμι		κρίναι	κρίνῃς
2.	ἐκρίνας	κρίνης	κρίνεις	κρίνον		-ᾶσα
3.	ἐκρίνε(ν)	κρίνη	κρίνει(ν)	κρίνάτω		-αν
P. 1.	ἐκρίναμεν	κρίνωμεν	κρίναιμεν			§ 50 C
2.	ἐκρίνατε	κρίνητε	κρίνατε	κρίνατε		
3.	ἐκρίναν	κρίνωσι(ν)	κρίναιεν	κρίνάντων		

B. Middle Voice : ἀπο-κρίνομαι *answer, reply to* (lit., *choose* (one's words) *for oneself*). Aor. : ἀπ-εκρίνάμην *I replied*.

	INDICATIVE	SUBJUNCTIVE	OPTATIVE	IMPERATIVE
S. 1.	ἀπ-εκρίνάμην	ἀπο-κρίνωμαι	ἀπο-κρίναίμην	
2.	ἀπ-εκρίνω	ἀπο-κρίνη	ἀπο-κρίναιο	ἀπό-κρίναι
3.	ἀπ-εκρίνατο	ἀπο-κρίνηται	ἀπο-κρίναιτο	ἀπο-κρίνάσθω
P. 1.	ἀπ-εκρίνάμεθα	ἀπο-κρίνώμεθα	ἀπο-κρίναίμεθα	
2.	ἀπ-εκρίνασθε	ἀπο-κρίνησθε	ἀπο-κρίναισθε	ἀπο-κρίνασθε
3.	ἀπ-εκρίναντο	ἀπο-κρίνωνται	ἀπο-κρίναιντο	ἀπο-κρίνάσθων
	INFINITIVE : ἀπο-κρίνασθαι		PARTICIPLE : ἀπο-κρίνάμενος	

86. NON-THEMATIC SECOND AORISTS. See § 63.

A. ἵστημι *I make* (something) *stand* (§ 87). Sec. Aor. : ἔστην *I stood* (στη- σταῖ-).

	INDIC.	SUBJ.	OPT.	IMPER.	INFIN.	PARTIC.
S. 1.	ἔστην	στώ	σταίην		στήναι	στάς
2.	ἔστης	στής	σταίης	στήθι		στάσα
3.	ἔστη	στή	σταίη	στήτω		σταν
						§ 50 C
P. 1.	ἔστημεν	στώμεν	σταίμεν			
2.	ἔστητε	στήτε	σταίτε	στήτε		
3.	ἔστησαν	στώσι(ν)	σταίεν	σάντων		

So ἔβην *I stepped, I went* (βαίνω). ἀπ-έδρᾶν *I ran away* (ἀπο-διδράσκω), α after ρ, thus : ἀπ-έδρᾶν, ἀπ-έδρᾶς, κτλ. Inf. ἀπο-δράναι. °

B. γινώσκω *I recognize*. Sec. Aor. : ἔγνων (γυνω- γνο-).

S. 1.	ἔγνων	γνώ	γνοίην		γῶναι	γνούς
2.	ἔγnows	γνῶς	γνοίης	γῶθι		γνούσα
3.	ἔγνω	γνῶ	γνοίη	γῶτω		γνόν
						§ 50 C
P. 1.	ἔγνωμεν	γνώμεν	γνοίμεν			
2.	ἔγνωτε	γῶτε	γνοίτε	γῶτε		
3.	ἔγνωσαν	γῶσι(ν)	γνοίεν	γόντων		

C. **δύω** and **δύομαι** *I enter*. Sec. Aor. : **ἔδυν** *I entered*.

	INDIC.	SUBJ.	OPT.	IMPER.	INFIN.	PARTIC.
S. 1.	ἔδυν	δύω	—		δύναι	δύς
2.	ἔδυσ	δύης		δύθι		δύσα
3.	ἔδϋ	δύη		δύτω		δύν
P. 1.	ἔδωμεν	δύωμεν				§ 50 C
2.	ἔδϋτε	δύητε		δύτε		
3.	ἔδυσαν	δύωσι(ν)		δύντων		

MI-VERBS

87. **ἵστημι** *set, stand* (στη- σταῖ-). F. **στήσω**, First Aor. : **ἔστησα** *set, made stand*, Sec. Aor. : **ἔστην** *stood*, § 86, Pf. **ἔστηκα** *I stand*, Aor. Pass. : **ἐστάθην**.

A. Active Voice.

PROGRESSIVE ACTION-STEM

	PRES. INDIC.	SUBJ.	OPT.	IMPER.	INFIN.	PARTIC.
S. 1.	ἵστημι	ἵστω	ἵσταίην		ἵσταναι	ἵστας
2.	ἵστης	ἵσῃς	ἵσταίης	ἵστη		§ 50 C
3.	ἵστησι(ν)	ἵσῃ	ἵσταίη	ἵσάτω		
P. 1.	ἵσταμεν	ἵσώμεν	ἵσταίμεν			
2.	ἵστατε	ἵσῆτε	ἵσταίτε	ἵστατε		
3.	ἵσῶσι(ν)	ἵσῶσι(ν)	ἵσταίεν	ἵσάντων		

PAST-IMPERFECT : **ἵστην ἵστης ἵστη ἵσταμεν ἵστατε ἵστασαν**.

FUTURE : **στήσω στήσεις στήσει, κτλ.**

FIRST AORIST : **ἕστησα ἕστησας ἕστησε(ν), κτλ.** Transitive.

SECOND AORIST : **ἕστην ἕστης ἕστη, κτλ.** § 86. Intransitive.

PERFECT : (first perfect in the singular of the indicative, elsewhere second perfect. The meaning is intransitive : *stand*.)

S. 1.	ἕστηκα	ἕστώ	ἕσταίην		ἕσταναι	ἕστας
2.	ἕστηκας	ἕσῃς	ἕσταίης	ἕσταθι		
3.	ἕστηκε(ν)	ἕσῃ	ἕσταίη	ἕσάτω		
P. 1.	ἕσταμεν	ἕσώμεν	ἕσταίμεν			
2.	ἕστατε	ἕσῆτε	ἕσταίτε	ἕστατε		
3.	ἕσῶσι(ν)	ἕσῶσι(ν)	ἕσταίεν	ἕσάντων		

AORIST PASSIVE : **ἐστάθην ἐστάθης ἐστάθη, κτλ.**

B. Middle Voice : **ἵσταμαι** *make to stand (for oneself), stand*, F. **στήσομαι**, A. **ἕστησάμην**, P. **ἕσταμαι**.

PROGRESSIVE ACTION-STEM

	PRES. INDIC.	SUBJ.	OPT.	IMPER.	INFIN.	PARTIC.
S. 1.	ἵσταμαι	ἰστώμαι	ἰσταίμην		ἵστασθαι	ἰστάμενος
2.	ἵστασαι	ἰστήῃ	ἰσταίῃο	ἵτασο		
3.	ἵσταται	ἰστήται	ἰσταίτο	ἰτάσθω		
P. 1.	ἰστάμεθα	ἰστώμεθα	ἰσταίμεθα			
2.	ἵτασθε	ἰστήσθε	ἰσταίσθε	ἵτασθε		
3.	ἵστανται	ἰστώνται	ἰσταίντο	ἰτάσθων		

PAST-IMPERFECT: ἰσάμην ἵτασο ἵτατο ἰστάμεθα ἵτασθε ἵταντο.

Future, aorist, and perfect are regular; compare λύομαι.

There is no second aorist middle of this verb. A non-thematic second aorist middle in *-a* is found in ἐπριάμην *I bought*, which serves as the aorist for ὠνέομαι *buy*. It is conjugated as follows:

S. 1.	ἐπριάμην	πρίωμαι	πριαίμην		πρίασθαι	πριάμενος
2.	ἐπρίω	πρήῃ	πρίαίῃο	πρίω		
3.	ἐπρίατο	πρίηται	πρίαίτο	πρίασθω		
P. 1.	ἐπριάμεθα	πρίώμεθα	πριαίμεθα			
2.	ἐπρίασθε	πρήσθε	πριαίσθε	πρίασθε		
3.	ἐπρίαντο	πρίωνται	πρίαίντο	πρίασθων		

88. τίθημι *place, put* (θη-θε-), F. θήσω, A. ἔθηκα, P. τέθηκα, Aor. Pass. ἐτέθην.

A. Active Voice.

PROGRESSIVE ACTION-STEM

S. 1.	τίθημι	τιθῶ	τιθείην		τιθέναι	τιθείς
2.	τίθης	τιθῆς	τιθείης	τίθει		§ 50 c
3.	τίθησι(ν)	τιθῇ	τιθείη	τιθέτω		
P. 1.	τιθέμεν	τιθῶμεν	τιθείμεν			
2.	τίθετε	τιθήτε	τιθείτε	τίθετε		
3.	τιθέασι(ν)	τιθῶσι(ν)	τιθείεν	τιθέντων		

PAST-IMPERFECT INDICATIVE

- S. 1. ἐτίθην
 2. ἐτίθεις § 77 (end)
 3. ἐτίθει

- P. 1. ἐτίθεμεν
 2. ἐτίθετε
 3. ἐτίθεσαν

FUTURE: θήσω θήσεις θήσει, κτλ.

AORIST: (first aorist (ending in -κα) in the singular of the indicative ; elsewhere, second aorist. See § 64.)

	INDIC.	SUBJ.	OPT.	IMPER.	INFIN.	PARTIC.
S. 1.	ἔθηκα	θῶ	θείην		θεῖναι	θεὶς § 50 C
2.	ἔθηκας	θῆς	θείης	θέε		
3.	ἔθηκε(ν)	θῇ	θείη	θέτω		
P. 1.	ἔθεμεν	θῶμεν	θείμεν			
2.	ἔθετε	θήτε	θεῖτε	θέτε		
3.	ἔθεσαν	θῶσι(ν)	θείεν	θέντων		

PERFECT: τέθηκα τέθηκας, κτλ.

AORIST PASSIVE: ἐτέθην ἐτέθης, κτλ.

B. Middle Voice: τίθεμαι *put (for oneself)*, F. θήσομαι, 2 A. ἐθέμην, P. τέθειμαι.

PROGRESSIVE ACTION-STEM

S. 1.	τιθέμαι	τιθῶμαι	τιθείμην		τιθέσθαι	τιθέμενος
2.	τιθέσαι	τιθῇ	τιθείω	τίθεσο		
3.	τίθεται	τιθήται	τιθείτο	τιθέσθω		
P. 1.	τιθέμεθα	τιθώμεθα	τιθείμεθα			
2.	τιθεσθε	κτλ.	κτλ.	τίθεσθε		
3.	τίθενται			τιθέσθων		

PAST-IMPERFECT: ἐτιθέμην ἐτίθεσο ἐτίθετο ἐτιθέμεθα ἐτίθεσθε ἐτίθεντο.

Future and perfect are regular; compare λύομαι.

SECOND AORIST†

S. 1.	ἐθέμην	θῶμαι	θείμην		θέσθαι	θέμενος
2.	ἔθου	θῇ	θείω	θοῦ		
3.	ἔθετο	θήται	θείτο	θέσθω		
P. 1.	ἐθέμεθα	θῶμεθα	θείμεθα			
2.	ἔθεσθε	κτλ.	κτλ.	θέσθε		
3.	ἔθεντο			θέσθων		

89. δίδωμι *give* (δω- δο-), F. δώσω, A. ἔδωκα. P. δέδωκα, Aor. Pass. ἐδόθην.

A. Active Voice.

PROGRESSIVE ACTION-STEM

	PRES. INDIC.	SUBJ.	OPT.	IMPER.	INFIN.	PARTIC.
S. 1.	δίδωμι	διδῶ	διδόην		διδόναι	διδούς
2.	δίδως	διδῶς	διδοίης	δίδου		§ 50 C
3.	δίδωσι(ν)	διδῷ	διδοίη	διδότω		
P. 1.	δίδομεν	διδῶμεν	διδοίμεν			
2.	δίδοτε	διδῶτε	διδοίτε	δίδοτε		
3.	διδόσσι(ν)	διδῶσι(ν)	διδοίεν	διδόντων		

PAST-IMPERFECT: *ἔδιδουν* (§ 77 (end)) *ἔδιδους ἔδιδου ἔδιδομεν ἔδιδοτε ἔδιδσαν*.

FUTURE: *δώσω δώσεις, κτλ.*

AORIST: (first aorist (in -κα, § 64) in the singular of the indicative, elsewhere second aorist)

S. 1.	ἔδωκα	δῶ	δοίην		δοῦναι	δούς § 50 C
2.	ἔδωκας	δῶς	δοίης	δός		
3.	ἔδωκε(ν)	δῷ	δοίη	δότω		
P. 1.	ἔδομεν	δῶμεν	δοίμεν			
2.	ἔδοτε	δῶτε	δοίτε	δότε		
3.	ἔδοσαν	δῶσι(ν)	δοίεν	δόντων		

PERFECT: *ἔδωκα ἔδωκας, κτλ.*

AORIST PASSIVE: *ἔδόθην ἔδόθης, κτλ.*

B. Middle Voice: *δίδομαι give, be given*, F. -δώσομαι,
2 A. -εδόμην, P. δέδομαι.

Used mostly in compounds. The simple *δίδομαι* is rare, and is employed only as a passive *be given*. But *ἀπο-δίδομαι* means *sell*.

PROGRESSIVE ACTION-STEM

S. 1.	δίδομαι	διδῶμαι	διδόμην		διδόσθαι	διδόμενος
2.	δίδοσαι	διδῶ	διδοίτο	δίδου		
3.	δίδονται	διδῶται	διδοίτο	διδόσθω		
P. 1.	διδόμεθα	διδῶμεθα	διδοίμεθα	δίδου		
2.	δίδοσθε	διδῶσθε	διδοίσθε	διδόσθων		
3.	δίδονται	διδῶνται	διδοίντο			

PAST-IMPERFECT : ἔιδόμην ἔιδουσο ἔιδουτο ἔιδόμεθα ἔιδουσθε ἔιδοντο.

Future and perfect are regular ; compare λύομαι.

SECOND AORIST : (only in compounds : as ἀπ-εδόμην *I sold*)

	INDIC.	SUBJ.	OPT.	IMPER.	INFIN.	PARTIC.
S. 1.	ἀπ-εδόμην	ἀπο-δῶμαι	ἀπο-δοίμην		ἀπο-δόσθαι	ἀπο-δόμενος
2.	-έδου	-δῶ	-δοίω	ἀπό-δου § 78 c		
3.	-έδοτο	-δῶται	-δοίτο	-δόσθω		
P. 1.	-εδόμεθα	-δῶμεθα	-δοίμεθα			
	κτλ.	κτλ.	κτλ.	κτλ.		

90. δείκ-νῦμι *point out, show*, F. δείξω, A. ἔδειξα, A. P. ἐδείχθην.

A. Active Voice.

PROGRESSIVE ACTION-STEM

S. 1.	δείκ-νῦμι	δείκ-νύ-ω	δείκ-νύ-οιμι		δείκ-νύ-ναι	δείκ-νύς
2.	-νύς	-ης	-οις	δείκ-νύ		§ 50 C
3.	-νύσι(ν)	-η	-οι	-νύτω		
P. 1.	δείκ-νύμεν	-όμεν	-οιμεν			
2.	-νύτε	-ητε	-οιτε	-νυτε		
3.	-νύσσι(ν)	-ωσι(ν)	-οιεν	-νύντων		

PAST-IMPERFECT : ἔδεικ-νύν -νύς -νύ ἔδεικ-νύμεν -νύτε -νύσαν.

Δείκνῦμι is one of a group of about twenty-five verbs which form the progressive action-stem by adding the suffix -νυ (§§ 59 d, 60 c). Forms, therefore, with -νυ belong *entirely to the progressive action-stem*. The subjunctive and optative of the progressive action-stem are formed as though the verb were δεικνύω. In fact δεικνύω is sometimes used for δείκνῦμι. Cf. ἀνοίγνῦμι and ἀνοίγω *open*; ὀμνῦμι and ὀμνύω *swear*, etc.

B. Middle Voice : δείκ-νύμαι *point out, show*, F. δείξομαι, A. ἐδειξάμην.

PROGRESSIVE ACTION-STEM

PRES. INDIC.	SUBJ.	OPT.	IMPER.	INFIN.	PARTIC.
1. δεικνύμαι	δεικνύμαι	δεικνυόμην		δείκνυσθαι	δεικνύμενος
2. δεικνυσαι	δεικνύη	δεικνύοιτο	δείκνυσο		
3. δεικνυται	δεικνύηται	δεικνύοιτο	δείκνυσθω		
κτλ.	κτλ.	κτλ.	κτλ.		

PAST-IMPERFECT: ἐδεικνύμην ἐδείκνυσο -το ἐδεικνύμεθα, κτλ.

91. εἰμί *I am* (rt. ἐς).

	INDICATIVE ¹	SUBJUNCTIVE	OPTATIVE	IMPERATIVE	INFINITIVE	PARTICIPLE
S. 1. εἶμι (ἐσ-μι)	ᾧ	εἴην			εἶναι	ὦν οὖσα ὄν
2. εἶ (ἐσ-σι)	ᾗς	εἴης		ἴσθι		§ 50 A
3. ἐστί(ν)	ᾧ	εἴη		ἔστω		
P. 1. ἐσμέν	ᾧμεν	εἶμεν				
2. ἐστέ	ᾗτε	εἴτε		ἔστε		
3. εἰσί(ν) (ἐσ-νσι)	ᾧσι(ν)	εἴεν		ἔστων		

PAST-IMPERFECT INDICATIVE

- S. 1. ᾗν or ᾗ
 2. ᾗσθα § 55
 3. ᾗν
 P. 1. ᾗμεν
 2. ᾗτε
 3. ᾗσαν

	FUTURE INDICATIVE	² OPTATIVE	INFINITIVE	PARTICIPLE
S. 1.	ἔσομαι	[ἐσοίμην	ἔσεσθαι	ἐσόμενος
2.	ἔσει or ἔσῃ	ἔσοιο		
3.	ἔσται	ἔσοιτο		
P. 1.	ἐσόμεθα	ἐσοίμεθα		
2.	ἔσεσθε	ἔσοισθε		
3.	ἔσονται	ἔσoinτο]		

92. πάρ-ειμι *I am present* and ἄπ-ειμι *I am absent* are conjugated like εἰμί (§ 91), thus:

¹ All forms of the present indicative are enclitic, except εἶ.

² Very rare; only in indirect discourse.

	INDICATIVE	SUBJUNCTIVE	OPTATIVE	IMPERATIVE	INFINITIVE	PARTICIPLE
S. 1.	πάρ-ειμι	παρ-ῶ	παρ-είην		παρ-εἶναι	παρ-ών
2.	πάρ-ει	παρ-ῆς	παρ-είης	πάρ-ισθι		
3.	πάρ-εσσι(ν)	παρ-ῇ	παρ-είη	παρ-έστω		
	κτλ.	κτλ.	κτλ.	κτλ.		

PAST-IMPERFECT: παρ-ῆν. FUTURE: παρ-έσομαι.

So ἄπ-ειμι, ἀπ-ῆν, ἀπ-έσομαι.

93. εἶμι *I am going* (rt. εἶ- ἰ-. Cf. Lat. *ire*).

S. 1.	εἶμι	ἴω	ἴοιμι	λέν	λόν	λοῦσα	λόν
2.	εἶ	ἴης	ἴοις	ἴθι ¹			
3.	εἴσι(ν)	ἴη	ἴοι	ἴτω			
P. 1.	ἴμεν	ἴωμεν	ἴοιμεν				
2.	ἴτε	ἴητε	ἴοιτε	ἴτε			
3.	ἴασι(ν)	ἴωσι(ν)	ἴοιεν	ἴτων	λόντων		

PAST-IMPERFECT INDICATIVE

S. 1.	ἦα	OR	ἦέν
2.	ἦεις	OR	ἦεσθα
3.	ἦει	OR	ἦειν
P. 1.	ἦμεν		
2.	ἦτε		
3.	ἦσαν	OR	ἦσαν

VERBAL: ἰτέον (*one*) must go, § 76.

There is no future. Indeed, in the indicative, εἶμι is itself constantly employed as a future: *I am going*.

The verb is very common in compounds:

ἄπ-ειμι, ἔξ-ειμι, περί-ειμι, πρόσ-ειμι, κτλ.

94. φημί *declare, say* (rt. φᾱ- (φη-) φω- φᾱ-; cf. φήμη *report, fame, φωνή voice*, Lat. *fāri*).

S. 1.	φημί ²	φῶ	φαίην	φάναι	(φᾶς, more
2.	φῆς	φῆς	φαίης	φάθι § 17 e	commonly)
3.	φησσι(ν)	φῆ	φαίη	φάτω	φάσκων

¹ ἴθι *come! go!*

² All forms of the present indicative are enclitic except φῆς.

P. 1. φάμεν	φώμεν	φαίμεν	
2. φάτε	φήτε	φαίτε	φάτε
3. φάσι(ν)	φῶσι(ν)	φαίεν	φάντων

PAST-IMPERFECT INDICATIVE

- S. 1. ἔφην
 2. ἔφησθα or ἔφης § 55
 3. ἔφη

- P. 1. ἔφαμεν
 2. ἔφατε
 3. ἔφασαν

FUTURE: φήσω; but more common is ἐρῶ (for ἐρέω).

AORIST: ἔφισα; but more common is εἶπον.

PERFECT: εἶρηκα.

95. οἶδα *I know*.

This is an old second perfect formed from the root **φειδ-**
φοιδ- **φιδ-** see, cf. *videre*. Originally therefore οἶδα meant
I have seen, hence *I know* (as the result of having seen).

INDICATIVE	SUBJUNCTIVE	OPTATIVE	IMPERATIVE	INFINITIVE	PARTICIPLE
S. 1. οἶδα	εἰδῶ	εἰδείην		εἰδέναι	εἰδώς § 50 C
2. οἶσθα	εἰδῆς	εἰδείης	ἴσθι		
3. οἶδε(ν)	εἰδῆ	εἰδείη	ἴστω		
P. 1. ἴσμεν	εἰδῶμεν	εἰδείμεν			
2. ἴστε	εἰδῆτε	εἰδείτε	ἴσθε		
3. ἴσασι(ν)	εἰδῶσι(ν)	εἰδείεν	ἴστων		

ᾔδη *I knew* (Second Pluperfect).

- S. 1. ᾔδη or ᾔδην
 2. ᾔδησθα or ᾔδειςθα § 55
 3. ᾔδει(ν)

- P. 1. ᾔσμεν
 2. ᾔσθε
 3. ᾔσαν or ᾔδεσαν

FUTURE: εἴσομαι. κτλ.

VERBAL: ἴστέον *one should know*, § 76.

96. ἦμαι (rt. ῆσ-) *sit*; found only in the progressive action-stem, and in prose (as frequently also in poetry) regularly compounded with κατά *down*, thus:

	INDICATIVE	SUBJUNCTIVE	OPTATIVE	IMPERATIVE	INFINITIVE	PARTICIPLE
S. 1.	κάθ-ημαι	καθ-ῶμαι	καθ-οίμην		καθ-ῆσθαι	καθ-ήμενος
2.	κάθ-ησαι	καθ-ῇ	καθ-οίω	κάθ-ησθ		
3.	κάθ-ηται	καθ-ῇται	καθ-οίτο	καθ-ήσθω		
P. 1.	καθ-ήμεθα	κτλ.	κτλ.			
2.	κάθ-ησθε			κάθ-ησθε		
3.	κάθ-ηνται			καθ-ήσθων		

PAST-IMPERFECT: ἐκαθήμην ἐκάθησο ἐκάθητο ἐκαθήμεθα ἐκάθησθε ἐκάθηντο.

97. κείμει (rt. κει- κε-) *lie*, F. κείσομαι.

Like ἦμαι, κείμει is frequently compounded with κατά, thus: κατά-κειμαι.

S. 1.	κείμει	(Only sporadic		κεισθαι	κείμενος
2.	κείσαι	forms, like	κείσο		
3.	κείται	κείται)	κείσθω		
P. 1.	κείμεθα				
2.	κείσθε		κείσθε		
3.	κείνται		κείσθων		

PAST-IMPERFECT: ἐκείμεν ἔκεισο ἔκειτο ἐκείμεθα ἔκεισθε ἔκειντο.

98. ἵημι (rts. ῆ- ἐ-) *send, let go*, F. ἥσω, A. ἦκα, P. -εῖκα (only in composition).

A. Active Voice.

PROGRESSIVE ACTION-STEM

	PRES. INDIC.	SUBJ.	OPT.	IMPER.	INFIN.	PARTIC.
S. 1.	ἵημι	ἴῶ	τείην		τεῖναι	τεῖς
2.	ἵης or τεῖς § 77 (end)	ἴῃς	τείης	τεῖ		§ 50 C
3.	ἵησι(ν)	κτλ.	κτλ.	τέτω		
P. 1.	ἵμεν					
2.	ἵετε			τέτε		
3.	ἵασι(ν)			τέτων		

PAST-IMPERFECT		AORIST				
		INDIC.	SUBJ.	OPT.	IMPER.	INFIN. PARTIC.
S. 1. ἦν	ἦκα § 64	ᾠ ¹	εἶην			εἶναι εἶς
2. ἦς § 77 (end)	ἦκας	ῆς	εἶης	ἦς		
3. ἦι	ἦκε(ν)	κτλ.	κτλ.	ἦτω		
P. 1. ἦμεν	εἶμεν ¹					
2. ἦτε	εἶτε			ἦτε		
3. ἦσαν	εἶσαν			ἦτων		

B. Middle (Passive) Voice.

PROGRESSIVE ACTION-STEM

	PRES. INDIC.	SUBJ.	OPT.	IMPER.	INFIN.	PARTIC.
S. 1. ἔμαι	ἰῶμαι	ἰείμην			ἔσθαι	τέμνων
2. ἔσαι	ἰῇ	ἰείο	ἔσο			
3. ἔται	ἰῇται	ἰείτο	ἔσθω			
P. 1. ἰέμεθα	κτλ.	κτλ.				
2. ἔσθε			ἔσθε			
3. ἔνται			ἔσθων			

PAST-IMPERFECT		AORIST				
		INDIC.	SUBJ.	OPT.	IMPER.	INFIN. PARTIC.
S. 1. ἴμην	εἶμην ²	ᾠμαι	εἶμην			ἔσθαι ἴμενος
2. ἔσο	εἶσο	ῆ	εἶο	οῦ		
3. ἔτο	εἶτο	ῇται	εἶτο	ἔσθω		
P. 1. ἰέμεθα	εἶμεθα	κτλ.	κτλ.			
2. ἔσθε	εἶσθε			ἔσθε		
3. ἔντο	εἶντο			ἔσθων		

THE FORMATION OF WORDS

99. Words which are derived from roots or verb-stems are called *primitives*; those derived from the stems of nouns or adjectives, *denominatives*. In the process of word-formation not only are suffixes and prefixes added or two or more stems united, but the stems themselves are

¹ In prose the second aorist forms are used only in composition.

² In prose the second aorist forms are used only in composition.

often variously modified, thus: σωφρο-σύνη *soundness of mind, self-control* (σωφρον-, ν omitted); ποίη-μα *a thing made, poem* (ποιε-, final vowel lengthened); σταθ-μός *station* (στα-, θ added). Ablaut or vowel-gradation (§ 16) plays here an important rôle: φέρ-ω *carry, bring*, φορ-ᾶ *a carrying, bringing*.

I. FORMATION OF SIMPLE WORDS. A. NOUNS

The following are some of the suffixes employed to indicate:

Agent, or simply the *person concerned* in the action :

ευ, nom. -εύς: ἵππ-εύς *horseman* (ἵππο-ς). τα, nom. -της: μαθη-τής *pupil* (μαθ-). τηρ: δοτήρ *giver* (δο-). тор, nom. -τωρ: ῥή-τωρ *speaker* (ῥε- *speak*). Feminine suffixes are: ευ-ιᾶ (> -εφια > -ειᾶ): βασί-λ-ειᾶ *queen*. τιδ, nom. -τις: οἰκέ-τις *housemaid* (οἰκο-ς).

Action, quality, etc.:

ιᾶ: σοφ-ιᾶ *wisdom*. ιᾶ, nom. -ιᾶ: ἀλήθε-ια *truth*. μᾶ, nom. -μή: ὀδ-μή *odor* (ὄζω *smell* (ὀδ-)). μᾶ, nom. -μᾶ: τόλ-μα *hardihood* (cf. τλα- *endure*). μο, nom. -μός: σεισ-μός *earthquake* (σει-ω *shake*). σι, nom. -σις: γένε-σις *act of becoming* (γεν- γον-). συνᾶ, nom. -σύνη: δικαιο-σύνη *justice*. τητ, nom. -της: νεότης *youthfulness* (νέο-ς).

Instrument, means:

τηρ-ιο, nom. -ιον: πο-τήριον *cup* (πίνω *drink* (πι- πο-)). τρᾶ: χύ-τρᾶ *pot* (χέω *pour* (χευ- χυ-)). τρο, nom. -τρον: ἄρο-τρον *plough* (ἄρόω *plough*).

Place:

ιο, nom. -ιον: χαλκε-ιον *forge* (χαλκεύ-ς *coppersmith*). Hence ε-ιο, nom. -εῖον: μουσ-εῖον *seat of the Muses* (μοῦσα *muse*). Those in -τήριον come from nouns

in -τήρ: βουλευτήριον *senate-house* (βουλευτήρ).
ων, nom. -ών: παρθεν-ών *maiden's apartment*, Par-
thenon (παρθένο-ς).

Diminution (often implying affection, contempt, etc.):

ιο, nom. -ιον: παιδ-ιον *little child*. ιδ-ιο, nom. -ιον:
πατρίδιον *daddy* (πατήρ). αρ-ιο, nom. -ιον:
παιδ-άριον = παιδίον. ισκα (ισκά), nom. -ίσκος,
-κη: παιδ-ίσκος *young boy*; παιδ-ίσκη *young girl*.

B. ADJECTIVES

There are many adjectival suffixes. Some of the more important are: ο, ᾱ, nom. -ος, -η, or -ᾱ: λοιπ-ός *remaining* (λειπ-ω (λειπ- λοιπ- λιπ-)). ιο, ιᾱ: οὐράν-ιος *heavenly*. ες, nom. -ης: ψευδ-ής *false*. ικο (κο, ακο): φυσι-κός *natural* (φύσι-ς *nature*). ινο: ἀληθ-ινός *genuine*. μο, ι-μο: θερ-μός *warm*; μάχ-ιμος *warlike*. μον, nom. -μων: μνή-μων *mindful*.

II. FORMATION OF COMPOUND WORDS

The Greek language formed and still forms innumerable compounds. These are divided according to the nature (1) of the first element, (2) of the second element.

A. The *first* part is often an

- a) adverb: εὖ-γενής *well-born*;
- b) preposition (see §§ 123-129): ἀμφί-βιος *living on both sides* (of the shore-line), amphibious;
- c) numeral: πέντ-αθλον *a contest consisting of five events*;
- d) an inseparable prefix:

ἀν-, ἀ-, expressing *negation* (A-privative): ἄν-αιμος *without blood*, cf. anaemic (αἷμα *blood*); ἀ-πάθεια *an absence of suffering*, apathy.

ἀ-, denoting *union* (A-copulative): **ἀ-δελφός** *one born of the same womb, brother* (δελφύς *womb*).

δυσ- *ill*: **δυσ-εντερίᾱ** *dysentery* (τὰ έντερα *the intestines*); **δυσ-πεψίᾱ** *dyspepsia* (πεπαίω *ripen, soften*).

ἡμι- (Latin *semi-*): **ἡμι-σφαίριον** *hemisphere* (σφαῖρα *a ball*).

B. The *last* element of compound nouns or adjectives regularly consists of a verb-stem or noun-stem. In the latter case the noun or adjective usually changes its form: **εὖ-φρων** *merry* (φρήν, φρένες *diaphragm, mind*); **ἄ-τίμος** *dishonored* (τίμη).

Compounds generally have *recessive* accent. Cf. § 78 a. But there are many exceptions: **παιδ-αγωγός** *one who leads a boy* (to school, etc.); **λιθο-βόλος** *throwing-stones*, cf. **λιθό-βολος** *pelted with stones*; **πατρο-κτόνος** *killing one's father*, cf. **πατρό-κτονος** *slain by one's father*.

AGREEMENT

100. A neuter plural subject regularly has its verb in the singular: **τὰ δένδρα καλά έστιν** *the trees are* (Greek *is*) *beautiful*.

101. A *neuter* predicate-adjective is very often used as the substantive-predicate of a *masculine* or *feminine* subject: **τυφλόν ό πλούτος** *wealth is (a) blind (thing)*.

102. A relative pronoun which would normally be in the accusative case is regularly assimilated to the case of the antecedent, if the latter is a *genitive* or a *dative*: **ό Κροίσος πρώτος τών βαρβάρων ών έσμεν** *Croesus the first of the foreigners whom we know (about)* (= τών β. οὓς έσμεν).

USES OF THE ARTICLE AND OF THE PRONOUNS

103. The article, ὁ ἡ τό *the* (§ 24), was originally a demonstrative pronoun, and even in Attic Greek it has the force of a demonstrative in certain uses; see § 191.

a) The article is frequently *generic* in reference: ὁ φίλος ἐστὶν ἄλλος αὐτός *the friend (i.e. generally speaking, a friend) is another self*.

b) The article is frequently employed where in English we use a weak possessive (*cf.* the German usage): σφόδρα φιλεῖ σε ὁ πατήρ *does the father (i.e. your father) love you very much?*

c) With proper names and with abstract nouns the article may be used or may be omitted: Ἀριστοτέλης or ὁ Ἀριστοτέλης *Aristotle*, σοφία or ἡ σοφία *wisdom*.

d) The noun is often omitted when it can easily be supplied from the context: κοινὰ τὰ τῶν φίλων *common are the (possessions) of friends*. *Cf.* also τὸ καλὸν *the beautiful*, οἱ πολλοί *the many*.

104. 1) When a noun is preceded by the article any modifying word or phrase usually stands immediately *after* the article, either

a) *before* the noun, *i.e. between the article and noun*, as in English: ὁ σοφὸς ἀνὴρ, τὰ τῶν ἀδελφῶν βιβλία, or

b) *after* the noun, *the article being repeated*: τὰ βιβλία τὰ τῶν ἀδελφῶν.

This position of the modifier (for the two a) and b) are really one) is known as the *attributive* position.

c) A third attributive position is when the article and attribute *follow* the noun (the *afterthought* position): ἀνὴρ ὁ σοφός, τρίγωνον τὸ ABΓ.

ἀ-, denoting *union* (A-copulative): ἀ-δελφός *one born of the same womb, brother* (δελφύς *womb*).

δυσ- *ill*: δυσ-εντερῖα *dysentery* (τὰ ἔντερα *the intestines*); δυσ-πεψίᾱ *dyspepsia* (πεπαῖνω *ripen, soften*).

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a) The article is frequently *generic* in reference: *ὁ φίλος ἐστὶν ἄλλος αὐτός* *the friend (i.e. generally speaking, a friend) is another self*.

b) The article is frequently employed where in English we use a weak possessive (*cf.* the German usage): *σφόδρα φιλεῖ σε ὁ πατήρ* *does the father (i.e. your father) love you very much?*

c) With proper names and with abstract nouns the article may be used or may be omitted: *Ἀριστοτέλης* or *ὁ Ἀριστοτέλης* *Aristotle*, *σοφία* or *ἡ σοφία* *wisdom*.

d) The noun is often omitted when it can easily be supplied from the context: *κοινὰ τὰ τῶν φίλων* *common are the (possessions) of friends*. *Cf.* also *τὸ καλόν* *the beautiful*, *οἱ πολλοί* *the many*.

104. 1) When a noun is preceded by the article any modifying word or phrase usually stands immediately *after* the article, either

a) *before* the noun, *i.e. between the article and noun*, as in English: *ὁ σοφὸς ἀνὴρ, τὰ τῶν ἀδελφῶν βιβλία*, or

b) *after* the noun, *the article being repeated*: *τὰ βιβλία τὰ τῶν ἀδελφῶν*.

This position of the modifier (for the two a) and b) are really one) is known as the *attributive* position.

c) A third attributive position is when the article and attribute *follow* the noun (the *afterthought* position): *ἀνὴρ ὁ σοφός, τρίγωνον τὸ ABΓ*.

This position of the article and attribute is rare, especially in prose (but see Lesson XI, Σχόλια).

2. When the modifying word or phrase is not preceded by the article, either before or after the noun, it is said to stand in the *predicative* position : τὰ βιβλία τῶν ἀδελφῶν.

The genitive of *personal* pronouns (μου, σου, αὐτοῦ, αὐτῆς, ἡμῶν, ὑμῶν, αὐτῶν) regularly stands in the *predicative* position : ὁ ἀδελφός μου (*never ὁ μου ἀδελφός*), ἡ μήτηρ αὐτοῦ (§ 106).

105. Demonstrative pronouns (§§ 24, 25) regularly stand in the *predicative* position (§ 104, 2) : τοῦτο τὸ βιβλίον *this book* (*not τὸ τοῦτο βιβλίον*).

The demonstrative may precede or follow : οὗτος ὁ ἀνὴρ or ὁ ἀνὴρ οὗτος *this man*.

But with the *names of persons the article may be omitted* : οὗτος ὁ Σωκράτης, ὁ Σωκράτης οὗτος, or Σωκράτης οὗτος *this Socrates, Socrates here*.

106. The intensive pronoun αὐτός (§ 22) is used in three ways (see Lesson V and Exercise 4) :

1) In *apposition* with a noun or pronoun it emphasizes and means *self* : ἐγὼ αὐτός *I (my)self*.

So when the noun is accompanied by the article, αὐτός being in the *predicative* position (§ 104, 2) : ὁ διδάσκαλος αὐτός or αὐτὸς ὁ διδάσκαλος *the teacher himself*.

2) When it is itself *preceded by the article* αὐτός means (*the*) *self(same), the same, the very same (one)* : ὁ αὐτὸς ἀδελφός *the same brother*.

3) The *oblique* cases (genitive, dative, accusative) when used alone serve as the personal pronoun of the third person : αὐτόν *him*, αὐτήν *her*, αὐτούς *them*.

107. Ἀμφότεροι *both*, ἑκάτερος *each* (of two), ἕκαστος *each* (of many) generally stand in the *predicate* position (§ 104, 2). With ἕκαστος the article is often omitted with the accompanying noun: ἐκάστης ἡμέρας or ἐκάστης τῆς ἡμέρας (*on*) *each day*; but ἀμφότεροι οἱ ἀδελφοί.

108. The pronouns ἑμαυτοῦ, κτλ. (§ 23) are generally *direct* reflexives: γνῶθι σεαυτόν *know thyself!* But sometimes they serve as *indirect* reflexives, and in some instances refer not to a subject but to a dependent word: ἀπὸ σαυτοῦ γὰρ σε διδάξω *from yourself I shall instruct you.*

109. Possession is expressed by μου *of me*, σου *of you*, etc. (see §§ 104, 2; 106, 3); by the pronominal adjectives ἐμός *my*, σός *your*, ἡμέτερος *our*, ὑμέτερος *your* (see Exercise 15); by ἑμαυτοῦ *of myself*, etc. (§ 108): τὸ ἑμαυτοῦ παιδίον *my own child* (or, simply, *my child*). Relationship or possession is very frequently suggested by the article, § 103 b. For the dative, see § 120 a.

110. Οὗτος and ὅδε both mean *this*; ἐκεῖνος *that*. Of the former οὗτος usually refers to what precedes (so οὕτως *in the preceding manner*); ὅδε, to what follows (so ὧδε *in the following manner*). But sometimes these relations are exactly reversed. Even ἐκεῖνος may refer forward: ἐκεῖνο ἀπό-κρίναι *answer this!*.

These pronouns are often used in lieu of our emphatic *HE, SHE, THEY*, etc. (*i.e.* the Greeks said *this (one), that (one), those, these*, etc.): ἐκεῖνη σε ἐὰ ταῦτα ποιεῖν *SHE permits you to do these things.*

Note also: οὗτος, τί ποιεῖς; *you there! what are you doing?* ὅδε ἐστί *here he is!* τοῦτ' ἔστι *that is to say* (§ 10 c); τοῦτ' ἐκεῖνο or τόδ' ἐκεῖνο *that's it!* καὶ ταῦτα *and that too.*

USES OF THE CASES

111. In the declension of nouns, pronouns, etc., Greek distinguishes five cases: nominative, genitive, dative, accusative, and vocative. These correspond to the six cases in Latin and to the eight cases in the parent language from which both Greek and Latin were descended. In other words, as Greek developed into a separate language, three of the original case-forms were discarded and their functions or meanings were assumed and expressed by one of the other case-forms. The ablative, which expressed the idea "*from*," was thus absorbed by the genitive; the instrumental ("*with*") and the locative ("*on*," "*in*," "*among*"), by the dative, thus:

LATIN	INDO-EUROPEAN	GREEK
Nominative-----	Nominative (subject)-----	Nominative
Vocative-----	Vocative (address)-----	Vocative
Accusative-----	Accusative (object)-----	Accusative
Genitive-----	Genitive (" <i>of</i> ")-----	Genitive
Ablative-----	Ablative (" <i>from</i> ")-----	Dative
	Instrumental (" <i>with</i> ," " <i>by</i> ")-----	
	Locative (" <i>on</i> ," " <i>in</i> ," " <i>among</i> ")-----	
Dative-----	Dative (" <i>for</i> ," " <i>to</i> ")-----	Dative

From this table it is at once clear that the meanings and constructions of the Latin ablative are in Greek divided between the genitive and the dative, the pure ablative ("*from*") being expressed by the genitive; the Latin instrumental-ablative ("*with*," "*by*") and the Latin locative-ablative ("*on*," "*in*," "*among*"), by the dative. In Greek, therefore, the meanings and constructions of the genitive case fall into two broad classes: those of the pure genitive ("*of*") and those of the *ablative*-genitive

("from"), and the meanings and constructions of the dative must be divided into three sets: those of the *pure* dative ("for," "to"), of the *instrumental*-dative, and of the *locative*-dative.

The cases with which prepositions may be employed are indicated in the table by italics. But the *pure* genitive ("of") and the *pure* dative ("for") never employ prepositions.

112. The nominative case is sometimes used for the vocative; so regularly **θεός** (*never* **θεέ**).

113. The uses of the accusative are virtually identical with those in Latin:

a) Object: **ὁρῶ σε** *I see you*; **μάχην μάχομαι** *I am fighting a battle.* (Cognate accusative.)

b) Double object: **γεωμετρίαν τὸν παῖδα διδάσκω** *I am teaching the boy geometry.*

c) Object and predicate-accusative: **σοφιστὴν τὸν ἄνδρα καλοῦμεν** *we call the man a sophist.*

d) Accusative of *Specification*: **ἅπαντα σοφός** *wise (skilled) in all things*; **Ἀθηναῖος τὸ γένος** *an Athenian by birth.*

e) *Adverbial* accusative: **τίνα τρόπον**; *in what way?* **πάντα τρόπον** *in every way*; **πρῶτον** *first*; **μέγα** *greatly*; **πολύ, πολλά** *much*; **τὴν ταχίστην** (*sc. ὁδόν*) *in the quickest way, with all speed*; **τί**; *why?*

f) Accusative of *Extent of Time or Space*: **ἐνταῦθα ἔμεινεν ἡμέρας πέντε** *there he remained five days.*

g) Accusative in *Oaths* with **ναὶ μὰ** (or **νῆ**) *yes by*, **οὐ μὰ** *no by*. See p. 13.

For the accusative with prepositions, see § 126 ff.;

as subject of an infinitive, § 172; accusative absolute, § 175 h.

114. The genitive is in Greek a compound case (§ 111), some of its uses being genitival in origin ("of"), some ablatival ("from"). A few of its uses are difficult to classify.

When used with nouns (*Adnominal* Genitive) the genitive may express a large number of relationships, such as *possession, subject, object, cause, part, material, measure*, etc., exactly as in English: *love of friends, cup of water, piece of advice, worship of God*, etc.

In certain phrases the noun upon which the genitive depends is omitted, so that the genitive appears to be governed by a preposition: *εἰς ἰατροῦ* (sc. οἰκίαν) *to the doctor's* (sc. *house*); *εἰς διδασκάλου* *to the teacher's, to school*; *ἐν ᾧδου* *in (the house) of Hades*.

The genitive with a noun is frequently employed in the predicate in any of the foregoing relations: *ἐλευθέρου γάρ ἐστι τάληθῆ λέγειν* *for it is (the nature) of the free-born to speak the truth*.

115. With verbs the genitive is either the object of the verb or serves as an adverbial modifier thereto (*e.g.* § 116 f).

With the following groups of verbs the genitive is believed to be of *partitive* origin: with verbs meaning

a) *Share*: *τί οὐχ ἡμῖν μετα-δίδοτε τῶν λόγων;* *why don't you share your conversation with us?*

b) *Enjoy, taste*: *ἀπο-λαύομεν πάντων τῶν ἀγαθῶν* *we enjoy all the good things*.

c) *Touch, take hold of, make trial of*: *οὐ δια-κωλύει σε τούτων ἄπτεσθαι* *she does not prevent you from handling these things*.

d) *Aim at, strive after, desire*: **μόνος θεῶν τοι Θάνατος οὐ δώρων ἐρα** *of (all the) gods Death alone yearneth not after gifts (i.e. bribes) (Aeschylus).*

e) *Reach, obtain, hit (and miss)*: **οὔτοι γ' ἐφ-ίξει τῶν ἄκρων ἄνευ πόνων** *you will never attain the heights without toils (Sophocles).*

f) *Begin*: **τοῦ λόγου ἤρχετο ὧδε** *he began his speech as follows.*

g) *Rule, lead, be leader of*: **Ἔρως τῶν θεῶν βασιλεύει** *Love is king of the gods (Plato).*

h) *Remember, forget, care for, neglect*: **μηδενός σοι μελέτω** *don't heed any one!*

i) *Perceive (hear, smell, etc.)*: **αἰσθάνομαι ψόφου τινός** *I hear a sound.*

j) *Fill, be full of*: **οἱ καλοί, ἐπειδάν τις αὐτοὺς ἐπ-αινῇ, φρονήματος ἐμ-πίπλυνται** *the beautiful, whenever one praises them, become filled with pride (Plato).*

116. The genitive is used with verbs also to express other relations, some of which are clearly of ablative origin (§ 111). Thus it is employed with verbs meaning:

a) *Cease from, remove from, release from, be distant from, etc.*: **ἡ νῆσος οὐ πολὺ δι-έχουσα τῆς ἡπείρου** *the island being not far distant from the mainland.*

b) *Want, lack, empty*: **ὁ μηδὲν ἀδικῶν οὐδενὸς δέχεται νόμου** *he who does no wrong needs no law (Antiphon).*

Note especially the phrases: **πολλοῦ δεῖ** *it is far from (lit., it lacks much)*; **ὀλίγου δεῖ** (or simply **ὀλίγου**) *almost (i.e. it lacks little)*; **ὀλίγου οὐδέν** *almost nothing*; **ὀλίγου πάντες** *nearly all.*

c) *Differ from, surpass, be inferior to, etc.*: **ἐγὼ δέ, ὦ ἄνδρες, τούτῳ καὶ ἐνταῦθα δια-φέρω τῶν πολλῶν ἀνθρώπων**

but I, gentlemen, here also in this respect differ from the majority of people (Socrates).

The genitive with verbs often denotes the

d) *Source*: ἐμοῦ ἀκούσεσθε πᾶσαν τὴν ἀλήθειαν *from ME you shall hear all the truth* (Socrates).

e) *Price, value*: τῶν πόνων πωλοῦσιν ἡμῖν πάντα τὰ γὰθ' οἱ θεοί *at the price of toils the gods sell to us all blessings* (Epicharmus); πόσου διδάσκει; πέντε μνῶν *for how much does he teach? for five minae*.

f) *Cause* (with verbs meaning *admire, wonder at, praise, blame, be angry, etc.*): ζηλῶ σε τοῦ νοῦ, τῆς δὲ δειλίας στυγῶ *I envy thee for thy wisdom, but detest thee for thy cowardice* (Sophocles).

g) *Crime* (with verbs denoting a *judicial action*): διώκω μὲν κακηγορίας, φόνου δὲ φεύγω *I am prosecuting for slander and am on trial for murder* (Lysias).

h) The genitive often follows compound verbs; note especially those compounded with *κατά* *down upon, (down) against*: μηδεὶς σου τῆς νεότητος κατα-φρονεῖτω *let no one despise thy youth!* (Paul).

117. The genitive is used also with many adjectives, especially with those that parallel in meaning the verbs mentioned in §§ 115–116. Such are

a) αἷτιος *cause of, accountable for*; ἄ-μοιρος *having no part in*; ἄξιος *worthy of*; διά-φορος *different from*; and the like.

b) adjectives of the *comparative* degree; these are followed either by the genitive or by *ἢ* *than* (= *quam*): λέγε τι σιγῆς κρείττον *let your talk be better than silence* (Menander).

118. With adverbs also the genitive is very frequent. See especially the so-called improper prepositions, § 130.

119. Finally the genitive is itself used adverbially to denote the *time within which* an action takes place: *ἡμέρᾱς* *by day*; *τῆς ἡμέρᾱς* *during the day*; *ἑσπέρᾱς* *in the evening*; *νυκτός* *at night*; *χειμῶνος* *in winter*; *θέρους* *in summer*; *πέντε ἐτῶν* *during five years*.

For the genitive with prepositions see § 124 ff.; for the genitive *absolute*, § 175 g.

120. Like the genitive, the dative is a compound case (§ 111). The true dative is used properly of persons and expresses *personal interest*; when used of things, personification is present. The true dative commonly means "*for*"; sometimes "*to*" better suits the English idiom: *ἄλλῳ ὁ τοιοῦτος πλουτεῖ καὶ οὐχ ἑαυτῷ* *such a man is rich for another and not for himself*. *τί σοι μαθήσομαι*; *what would you have me learn?* (lit., *what shall I learn for you?*) The last sentence illustrates what is commonly known as the *ethical dative*.

The dative of interest is employed also

a) of the *possessor* with *εἰμί*, *γίγνομαι*, and similar verbs: *ἀδελφός μοί ἐστι* *I have a brother (there is for me a brother)*.

b) of the *agent* with verbals in *-τός* and *-τέος* (§ 177), and with the passive perfect (and pluperfect) when the subject is not personal: *ὠφελητέᾳ σοι ἡ πόλις ἐστίν* *the city must be benefited by you (strictly for you)*; *ἐπειδὴ αὐτοῖς παρ-εσκεύαστο* *when preparations had been made by (i.e. for) them*.

c) of the *indirect object*: *δός μοι τὸ βιβλίον* *give me the book*.

So the dative is used with a large number of verbs which in English are usually transitive, *e.g.* verbs meaning *help, please, obey, serve, meet, be like*, etc.: *βοήθει μοι*

help me! τοῖς νόμοις πείθου *obey the laws!* εἰ τοῖς ἔμπροσθεν ἔοικε *if it resembles the preceding (instances).*

d) with adjectives, adverbs, and nouns which are of kindred derivation or meaning with verbs that govern the dative: ἐχθρὸς ἐλευθερίᾳ *hostile to freedom*; ἴσα ἀλλήλοις *equal to each other*.

121. The *instrumental-dative* (§ 111) expresses *instrument, means, manner, respect, cause, association, accompaniment*, etc.: σμίκροῖς πόνοις *by little labors*; τῷ ὄντι *in fact*; κεφαλῇ ἐλάττων *a head shorter (i.e. by a head)*; κοινῇ *in common*; ἴσον ὀργῇ *equal in temper*; ταύτῃ *in this (way)*; ἣ *in which (way)*; σιγῇ *in silence*; ἡδομαι φίλοις ἀγαθοῖς *I take delight in (please myself with) good friends*.

Note especially ἔπομαι and ἀκολουθέω *follow* and χράομαι *use* (i.e. *serve oneself with*); ἀκολουθεῖ μοι *follow me!* τῷ οἰκῆματι πρὸ τοῦ μὲν ὡς ταμειῷ ἐχρήτο *he had formerly used the room as a store-room*.

122. The *locative-dative* expresses

a) *Time* (the day, night, month, year, festival, etc.): τῇ αὐτῇ ἡμέρᾳ *on the same day*; τῇ ὑστεραίᾳ *on the following day*; τῇ προτεραίᾳ *on the preceding day*; τρίτῳ μηνί *on the third month*; δεκάτῳ ἔτει *in the tenth year*; Παναθηναίοις *at the Panathenaea*.

b) *Place*. This is more common in poetry; in prose it is found only with proper names: Μαραθῶνι *at Marathon*.

The dative is used with many compound verbs and with prepositions; see § 125 ff.

THE PREPOSITIONS

123. The prepositions were originally adverbs and only gradually became stereotyped as prepositions governing

cases. The original adverbial force was retained in some instances, as in *μετὰ δέ* *and next, afterward*, which abounds in the pages of Herodotus. Prepositions are employed as the first element (or elements) of innumerable compound words; see § 99. Frequently, too, a preposition with its case is repeated after the compound: *ἀπο-πηδᾶν ἀπὸ τοῦ ἵππου* *to leap off from the horse*.

The prepositions are used with the genitive, dative, and accusative cases (§ 111).

124. The prepositions which govern the *genitive* case only are

a) *ἀντί* (*ἀντ'*, *ἀνθ'* § 6) *instead of* (original meaning, *against*): *ἀντ' εἰρήνης* *instead of peace*; *ἀντὶ τίνος*; *on what account? why?* *ἀντὶ κακῶν* *in return for ills*.

In compounds: *against, in opposition, in return, instead*. [anti-, anti-]

b) *ἀπό* (*ἀπ'*, *ἀφ'* § 6; Lat. *ab*) *from, away from*: *ἀπ' ἀρχῆς* *from the beginning*; *ἀφ' οὗ* (*sc. χρόνου*) *from which time, since*.

In compounds: *from, away, in return, back* (*ἀπο-δίδωμι* *give back*), and often suggesting *completion, exhaustion, etc.*: *ἀπο-δειλιᾶν* *to be utterly cowardly*. [apo-, ap-, aph-]

c) *ἐξ* (before a consonant *ἐκ*; Lat. *ex, e*) *out of, out from*: *ἐκ τῆς πόλεως* *out from the city*; *ἐξ ὧν σὺ λέγεις* *from what you say*; *ἐκ παιδός* *from childhood*; *ἐκ προνοίας* *from set purpose, with design*.

In compounds: *out, from, etc.*, often implying *completion*: *ἐκ-μανθάνω* *learn by heart*. [ec-, ex-]

d) *πρό* *before*: *πρὸ τοῦ ἄστεως* *before the town*; *πρὸ τούτου* (*sc. τοῦ χρόνου*) *before this*; *πρὸ τοῦ formerly*.

In compounds: *before, forth, in behalf of, in preference.* [pro-]

125. Prepositions with the *dative* only:

a) ἐν (ἐμ-, ἐλ-, ἐγ- § 18 b, c, e; = Lat. *in* with ablative) *in, among, on*: ἐν ἀρχῇ *in the beginning*; ἐν ἡμῖν *among us*; ἐν θρόνῳ *on a stately chair*.

In compounds: *in, on, at.* [en-, el-, em-]

b) σύν (συμ-, συγ-, συλ-, συρ-, συσ-, συ- § 18 b, c, e; old form ξύν) *with*: σύν τοῖς φίλοις *with my friends*; σύν θεῷ *with the aid of God*. Prose usually (and frequently also poetry) employs μετά with the genitive.

In compounds: *with, together, altogether.* Compounds are frequent in prose as well as in poetry. [syn-, sym-, syl-, sys-, sy-]

126. With the *accusative* only is used

εἰς, ἐς (orig. εἰς; = Lat. *in* with accusative) *into, to*; εἰς τὴν πόλιν *into the city*; ἐς ὃ *until*; ἐς αὔριον *on the morrow*; εἰς τὸ λέγειν *for speaking*; εἰς δέκα (amounting) *to ten*; ἐς τί; *to what (end)?*

In compounds: *into, in, to.* Cf. episode (ἐπ-είσ-οδος).

127. Prepositions with the *genitive* and *accusative* only:

a) διὰ (δι'; = Lat. *di-, dis-*) *through*:

α) Genitive: διὰ τῆς πόλεως *through the city*; διὰ παντός *constantly*; δι' ἐμοῦ *through (i.e. by) me*; διὰ πολλοῦ χρόνου *after a long time*.

β) Accusative: διὰ πονηρίαν *through (i.e. on account of) wickedness*; διὰ τί; *on what account? why?* διὰ τοῦτο *for this reason*; διότι *because*.

In compounds: *through, also apart* (δια-πέμπω *send in*

different directions); often suggesting completion, etc.:
δια-φθείρω *destroy utterly*. [dia-, di-]

b) **κατά** (κατ', καθ' § 6) *down* (down from, down against, down along, according to, etc.):

a) Genitive: **κατά τῆς πέτρᾱς** *down from the rock*; **κατά τῆς κεφαλῆς** (*down*) *upon the head*; **κατά γῆς** *beneath the earth*; **καθ' ἡμῶν** *against us*.

β) Accusative: **κατά ποταμόν** *down-stream*; **καὶ κατά γῆν καὶ κατά θάλατταν** *both by land and by sea*; **καθ' ὁδόν** *along the road, on the way*; **καθ' ἡμέραν** *day by day*; **κατ' ἐμέ** *according to me*; **κατά τοὺς νόμους** *according to the laws*.

In compounds: *down, back, against, completely*. [cata-]

c) **ὑπέρ** (for **συπερ.** § 19; Lat. *super*) *over*:

a) Genitive: *above, on behalf of*: **ὑπὲρ κεφαλῆς** *over (the) head*; **ὑπὲρ τῆς πόλεως** *on behalf of the city*.

β) Accusative: *beyond*: **ὑπὲρ Σικελίαν** *beyond Sicily*; **ὑπὲρ ἡμισυ** *more than half*; **ὑπὲρ δύναμιν** *beyond (one's) power*.

In compounds: *over, above, beyond, in defence of, exceedingly*. [hyper-]

128. With the *dative* and *accusative* only is used

ἀνά (ἀν') *up*:

a) Dative; *upon* (only in poetry): **ἀνά σκήπτρῳ** *upon a sceptre*.

β) Accusative: *up along, over, through, among, of horizontal motion*: **ἀνά τὸν ποταμόν** *up the river*; **ἀνά στρατόν** *through the army*; **ἀνά ἑκατόν** *by hundreds*; **ἀνά πάσαν ἡμέραν** *every*

day. Not common in Attic prose except in Xenophon.

In compounds: *up, back, again*. [ana-]

129. Prepositions with the *genitive, dative, and accusative*:

a) ἀμφί (ἀμφ'; = Lat. *ambi-*), originally *on both sides*, hence *about*. In Attic prose used chiefly with the accusative.

α) Genitive: ἀμφί ὧν εἶχον δια-φερόμενοι *quarrelling about what they had*.

β) Dative: φοβηθεὶς ἀμφί τῇ γυναικί *in fear about his wife*.

γ) Accusative: ἀμφί Μίλητον *about Miletus*; οἱ ἀμφί Κροῖσον *Croesus and those with him*.

In compounds: *on both sides, about, around, for the sake of*. [amphi-]

b) ἐπὶ (ἐπ', ἐφ' § 6) *upon, on*:

α) Genitive: ἐπὶ τῆς γῆς *upon the earth*; ἐπὶ τῆς ἐμῆς ζωῆς *during my lifetime*; ἐφ' ἡμῶν *in our time*; ἐπὶ τεττάρων *four deep*.

β) Dative: ἐπὶ ταῖς κλίναις *upon the couches*; νόσος ἐπὶ νόσῳ *sickness upon (in addition to) sickness*; ἐπὶ τέχνῃ τι μαρθάνειν *to be learning something to make it a profession*; ἐπὶ τούτοις *on these conditions*.

γ) Accusative: *upon, up to, to, towards, against, through*: ἀνα-βάς ἐπὶ τὸν ἵππον *mounting his horse*; ἐπὶ τὰς θύρας *to the doors*; ἐπὶ χρόνον *for a time*; ἐπ' ἔτη πέντε *for five years*; ἐπὶ βλάβῃν *for one's hurt*.

In compounds: *upon, at, toward, to, in addition, against, for*. [epi-, ep-, eph-]

c) **μετά** (μετ', μεθ' § 6) *with, among*:

α) Genitive: *with*: οἱ μεθ' ἡμῶν *those with us*.

β) Dative: *among, amid* (Homeric).

γ) Accusative: *into the midst, after* (i.e. *in search of*), *after* (in time or rank): μετὰ ταῦτα *after this*.

In compounds: *share with* (μετα-δίδωμι *give a share of*), *after* (μετα-πέμπωμαι *send for, summon*); it also denotes *change or reversal* (μετα-φέρω *carry over, change*; cf. metaphor). [meta-, met-, meth-]

d) **παρά** (παρ') *alongside, by, near*:

α) Genitive: *from beside, from* (most frequent with persons): παρ' ἐμοῦ *from me*.

β) Dative: *with, beside, at the house of* (usually with persons): παρ' ἐμοί *at my house*.

γ) Accusative: *motion to* (in prose only of persons); *motion along, by, past* (a place); *alongside*; *contrary to*. παρ' ἐμέ *to me*; παρὰ τὴν ἡπειρον *along the coast of the mainland*; παρ' ἑκάστων ἔργον *in each deed*; παρὰ δόξαν *contrary to expectation*.

In compounds: *alongside, by, past, amiss* (παρ-ακούω *misunderstand*). [para-, par-]

e) **περί** *around* (on all sides), *about*:

α) Genitive: *about, concerning*: τοῦ περί¹; *what about?*

¹ περί often follows its noun, in which case it is accented on the first syllable.

β) Dative: *περὶ τοῖς τραχήλοις* *about their necks*; *κυβεύειν περὶ τοῖς φιλότατοις* *to take risks with one's dearest possessions*.

γ) Accusative: *περὶ Πελοπόννησον* *around the Peloponnesus*; *οἱ περὶ Κῦρον* *Cyrus and his followers*.

In compounds: *around, beyond* (*περί-ειμι* *excel, survive*), *exceedingly* (*περι-χαρής* *very glad*). [peri-]

f) *πρός* *at, by (fronting), near*:

α) Genitive: *πρὸς θεῶν* *by the gods!* *γενόμενος πρὸς σοῦ* *taking your side*; *πρὸς τοῦ Κῦρου τρόπου* *characteristic of the way of Cyrus*; *ὁμολογεῖται πρὸς πάντων* *it is agreed by all*.

β) Dative: *πρὸς τῇ πόλει* *near the city*; *πρὸς τούτοις* *in addition to these things, besides*.

γ) Accusative: *πρὸς τὸ φῶς* *to the light*; *πρὸς ταῦτα* *in view of these considerations*.

In compounds: *to, toward, against, in addition*. [pros-]

g) *ὑπό* (*ὑπ'*, *ὑφ'* § 6, for *συπο* § 19; Lat. *sub*) *under*:

α) Genitive: *under, by* (of the agent or cause): *ὑπὸ γῆς* *under the earth*; *ὑπ' ἐμοῦ* *by me*.

β) Dative: *ἐστάναι ὑπὸ δένδρῳ* *to stand under a tree*.

γ) Accusative: *to* (a place) *under, (along) under, towards* or *during* (of time): *ὑπὸ τὴν γωνίαν ἡ πλευρὰ ὑπο-τείνει* *the side subtends the angle*; *ὑπὸ νύκτα* *at nightfall, also during the night*.

In compounds: *under, behind, secretly, gradually*. [hypo-, hyp-, hyph-]

130. In addition to the prepositions proper (§§ 123-129) are the *improper* prepositions, or prepositions which are never used in composition. Examples are:

a) With the genitive: ἄνευ *without, apart from*; ἐγγύς *near*; ἔμπροσθεν *in front of*; ἐναντίον *in the presence of, before, against*; ἔνεκα, ἔνεκεν *on account of, for the sake of, with regard to* (usually follows its noun: οὗ ἔνεκα *on which account, σου γ' ἔνεκα so far as concerns YOU*); ἐντός *within*; ἔξω *out of, beyond* (of time); εὐθύ *straight toward, to* (cf. εὐθύς *straight*!); μεταξύ *between*; ὀπίσθεν *behind*; πλὴν *except*: πλὴν ἐμοῦ *except ME* (often also a conjunctival adverb: παντὶ δήλον πλὴν ἐμοί *clear to every one except to ME*); χωρίς *apart from, without*.

b) With the dative: ἅμα *together with, at the same time with*; ὁμοῦ *together with, close to* (cf. ὁμοίος *similar to*).

c) Accusative: ὡς *to, of persons only, after verbs of motion*: ἀφ' ἴκετο ὡς Περδίκκῃν καὶ ἐς τὴν Χαλκιδικήν *he came to Perdiccas and into Chalcidice*.

THE VERB

131. WAYS OF REGARDING ACTION; ACTION-STEMS. — Every action can be regarded in one of three ways: first, it can be thought of as *being in progress*, can be visualized, as it were, as it proceeds from step to step ("to be writing") [time-exposure]; or again, it can be regarded *merely as an occurrence*, its actual duration, whether long or brief, being for the time ignored ("to write") [snapshot]; or, thirdly, it can be thought of as *completed* ("to have written").

To express these three different ways of regarding action the majority of verbs in Greek form stems which are known as action-stems. The first of these is called in this book the *progressive action-stem*,¹ as the stem itself and in consequence all forms built upon it invite one to

¹ Usually, but incorrectly, called the *present stem*.

regard the action as *being in process*, thus: *γράφειν* to be writing, from the stem *γραφε-*; *γράφομεν* we are writing, from the stem *γραφο-*. *γραφε-* and *γραφο-* are both forms of the progressive action-stem (see §§ 52, 53). So *μανθάνω%*- *being in the act of learning*, *έχω%*- *being in the act of holding (having)*, etc. The stem which merely names the act is called the *aorist action-stem* (*ἀόριστος* unlimited, undefined); see Lesson XLVII and § 136. The third stem is the *perfect action-stem*.

In addition to these three action-stems there are two *time-stems*; namely, the *future* and the *future-perfect time-stems* (or *tense-stems*). All of the forms built upon these two stems (indicative, optative, infinitive, participle) refer to *future time*; see § 133.

132. WAYS OF REGARDING ACTION AND POSITION IN TIME. — As there are three ways of regarding action (§ 131), so there are three *time* relations or *positions in time*: *present, past, future*. These two sets of relations *cross* each other; they are not parallel. That is to say, the time-distinctions are superimposed upon the action-distinctions (see § 133), thus: *I am writing, I was writing, I shall be writing*, etc.

133. THE TENSES. — The action-stems (§ 131) do not in themselves express position in time. The indicative mood is the realm of time-distinctions, and here by adding certain prefixes or suffixes, or both, are obtained the *tenses*. These are seven in number, as follows:

Present	Past-Aorist
Past-Imperfect	Present-Perfect
Future	Past-Perfect (Pluperfect)
	Future-Perfect

Of these the present, which is regularly a present-progressive, and the past-imperfect (or past-progressive), usually called merely the imperfect, are both formed on the progressive action-stem. The future is formed on a future-tense stem, as is also the future-perfect (§ 131, end). The past-aorist, usually termed merely the aorist, is formed on the aorist action-stem: **ἔγραψα** *I wrote*. Theoretically there should have been formed also a present-aorist corresponding to our "*I write*." Perhaps such a form is found in **φημί** *I declare, say*. For the tenses of the perfect action-stem see §§ 137, 138.

The scheme of stems, tenses, and moods is set forth in § 79.

USES OF THE ACTION-STEMS AND THE TENSES

134. The *present tense* (§ 133) is in general employed in Greek exactly as in English, but the *historical present* is far more common in Greek: **κήρυκας πέμπει** *he sends* (for *he sent*) *he sends*. Sometimes an *attempted action* is expressed: **πείθουσιν ὑμᾶς** *they are trying to persuade you*.

With **πάλαι** *long ago*, or any other expression of past time, a verb in the present has the force of a present and perfect combined: **πάλαι ταῦτα μανθάνομεν** *we have long been (and still are) learning these (things)*.

135. The *past-imperfect* tense denotes a *continued* or *customary* or *repeated* or *attempted* action in the past.

The particle **ἄν** sometimes accompanies the past-imperfect when it denotes customary action (see § 145): **ἐπείθουν ἄν τὸν ὕν οὐδὲν κακόν** *they would (were accustomed to) do the boar no harm*.

With a negative the past-imperfect often denotes *resistance*, *refusal*, etc. (*would not, could not*): **οὐκ ἐπείθοντο** *they would not be persuaded*.

136. The function of the *aorist action-stem*, as stated in § 131, is to refer to an action merely as an occurrence, its actual duration being ignored. The *past-aorist indicative* refers to an action as occurring in past time; but other forms built upon the aorist stem do *not* refer to past time, thus: Indic. ἔγραψα *I wrote*; Subj. ταῦτα γράψωμεν *let us write this*; Opt. μὴ ταῦτα γράψαιμι *may I not write this?* etc.¹ See further § 84, Lessons XLVII and LIII, and especially Exercises 35 and 38.

The aorist often denotes the beginning of an action or state: ἐβασίλευσα *I became king*, βασιλεῦσαι *to become king*, γελάσας *with a laugh* (i.e. *bursting into laughter*). This is called the *inceptive aorist*.

Not infrequently the past-aorist indicative is used as a *present* to denote a fact of experience or a general truth (*gnomic aorist*): ὁ κόσμος σκηνή, ὁ βίος πάροδος · ἦλθες, εἶδες, ἀπ-ἦλθες *the world's a stage, life's the entrance; you come (in), you behold, you depart*.

Sometimes, too, the past-aorist indicative is used in *impatient* or *eager* questions (where English employs a *present*): τί οὖν οὐ καὶ Πρόδικον ἐκαλέσαμεν; *why then don't we call Prodicus also?*

Occasionally the past-aorist, like the past-imperfect, is employed with ἄν to express repetition: εἶπεν ἄν *he used to say*.

137. The *perfect action-stem* invites one to regard the action as completed (§ 131). In the indicative it forms three tenses (§ 133).

¹ In *indirect discourse* the aorist optative and the aorist infinitive do refer to past occurrences (see § 179, 1 c), but these are secondary and special usages and do not affect the general correctness of the statement made above. For the use of the aorist participle with reference to a *prior* action see Exercise 35.

In Greek the *perfect* emphasizes the *enduring result* of the action: ἐγρήγορα *I am awake*; ἐγρηγορέναι *to be awake*; τέθνηκα *I am dead*; τεθνάναι *to be dead*; μέμνημαι *I remember*; πέφρῖκα *I shudder*; κέκρᾱγα *I am bawling, bawling* (*intensive perfect*); whereas in English the emphasis is rather upon the *completion* of the action: *I have waked up*, etc.; see Exercise 36.

In a great many instances, to be sure, the Greek perfect corresponds closely to the English perfect: πεποίηκα *I have made*; but usually even here the *enduring effect* of the action is still more or less prominent.

Note the following (see §§ 65-67):

ἀπ-όλωλα *I perish, I am lost* (ἀπ-όλλῳμι *destroy, lose*).

γέγονα *I am* (by birth) (γίγνομαι *be born, become* (γεν- γον- γα-)).

δέδια and δέδοικα *I fear* (δφει- δφοι- δφι-).

ἔγνωκα *I have come to recognize, I know* (γιγνώσκω *recognize* (γνω- γνο-)).

ἐγρήγορα *I am awake* (ἐγείρω *awaken* (ἐγερ- ἐγορ- ἐγρ-)).

εἴωθα *I am accustomed*.

ἔοικα *I resemble*; ἔοικε *it is likely* (εἴκω *resemble* (φεικ- φοικ- φικ-)).

ἔστηκα *I stand*; § 87.

οἶδα *I know*; § 95 (φειδ- φοιδ- φιδ-).

ἐπι-λέλησμαι *I forget* (ἐπι-λανθάνομαι *forget* (ληθ- λαθ-)).

κέκτημαι *I have, possess* (κτάομαι *acquire*).

μέμνημαι *I remember* (μιμνήσκω *remind*).

138. The *past perfect* (*pluperfect*), like the present perfect, emphasizes the *enduring result*. In English the pluperfect is constantly used where Greek employs an aorist; hence in Greek the pluperfect tense is comparatively infrequent.

For the *future perfect* middle see § 68; the future perfect active is extremely rare.

139. The *future tense* refers to future time; it is formed upon a *time-stem* (§ 133). The future is used familiarly to express a command: αὐτὸς γνώσει *you yourself will judge* (γινώσκω). So with οὐ in questions: οὐ βαλεῖς; *will you not pelt (him)?*

For ὅπως, ὅπως μὴ with the future indicative, see § 149.

THE VOICES

140. The conjugation of the Greek verb includes *three* voices: active, middle, and passive. Of these the active and passive require no explanation.

The *middle* voice lies between the other two and is essentially a *reflexive* (cf. *I teach myself, I make myself stop, je me doute*). It represents the subject as *acting upon himself*, or *in some manner that directly or indirectly affects himself*:

- 1) παύομαι *I make myself stop, I cease* (cf. active παύω *I make* (another) *stop*).
- τρέπομαι *I turn myself, turn* (A. τρέπω *turn* (another, etc.)).
- φαίνομαι *I show myself, appear* (A. φαίνω *show forth*).
- 2) γράφομαι *I write for myself* (A. γράφω *write*).
- ἀπο-γράφομαι *I copy for myself or I have a copy made* (A. ἀπο-γράφω *copy*).
- φέρομαι *I carry (off) for myself, win* (a prize) (A. φέρω *bear, bring*).

In some instances the original difference between the active and middle has faded: λάμπω (or λάμπομαι) *shine, be bright*.

141. Many verbs have only middle forms in the present (including all forms built upon the progressive action-stem). These are known as *deponent verbs* (cf. Lat. *morior, sequor*): βούλομαι *wish, be willing* (never βούλω in classical Greek); δέχομαι *receive (take to one's self)*. Although the *forms* are middle, the *meanings* are active or intransitive.

Deponent verbs usually have middle forms also in the future and perfect; but in the *aorist* some have middle forms (known therefore as *middle deponents*), others have *passive* forms (*passive deponents*): χαρίζομαι *favor*, A. ἐχαρισάμην *I favored* (middle deponent), but βούλομαι *wish*, A. ἐβουλήθην *I wished* (passive deponent). A few have both middle and passive aorist forms: δέχομαι *receive*, A. ἐδεξάμην *I received* and ὑπ-εδέχθην *I was received*. See § 142 and Lesson LX; see also § 62.

142. The *passive* voice in Greek has no distinctive passive endings. In the present, future, and perfect the passive is expressed by *middle* endings: πύομαι *I make myself stop* or *I am made to stop*.

In the *aorist* the passive employs *active* endings; see §§ 69, 79 C.

THE MOODS AND THEIR USES

143. The moods in ancient Greek are the indicative, subjunctive, optative, and imperative (see Lesson VI). Accompanying these are the infinitive (a verbal noun in origin) and the participle (originally a verbal adjective).

The indicative is the realm of *tense-distinctions*, and there are *seven* tenses (see § 133 and §§ 134–139). In contrast with the seven tenses of the indicative, there are only *three* subjunctives, optatives, and imperatives: those

formed, namely, upon the progressive, aorist, and perfect action-stems, respectively (but the perfect forms are not common, the imperative being even rare). The differences in *meaning* between these three sets of forms grow out of the fundamental meanings of the action-stems (§ 131). They do not differ in tense. *There are no tenses of the subjunctive, optative, or imperative.* This is a fact of cardinal importance in Greek syntax; thus: **γράφωμέν τι** *let us be writing something* (progressive); **γράψωμέν τι** *let us write something* (aorist); **γράφε τι** *be writing something* (progressive); **γράψον τι** *write something* (aorist). See further § 84 and Exercises 35 and 38. Future stems *never* form subjunctives or imperatives, and future optatives are rare and are employed *only in indirect discourse* to represent a future indicative after a past tense (see § 179, II B).

All of the action- and tense-stems form both infinitives and participles: progressive, future, aorist, perfect, and future perfect. See §§ 172, 173.

144. There are two negatives (see Lesson VI): **οὐ** (**οὐκ**, **οὐχ**) and **μή** (*cf.* Lat. *non*, *nē*). These are used in general as follows: **οὐ** with the indicative and *potential* optative (§ 163), sometimes also with the infinitive (§ 172) and the participle (§ 173); **μή** with the subjunctive, optative of *wish* (§ 162) and also with the infinitive and participle (§§ 172, 173). For **οὐ μή** see § 159; for **μή οὐ**, §§ 150, 158, 160 c, 180 b.

For compounds of **οὐ** and **μή**, see Lesson XIX, also § 180 a.

145. The adverbial particle **ἄν** is employed with the indicative, the optative, and the subjunctive to limit the meanings of these moods. It is used in

I. *Independent clauses* :A. with the *past tenses* of the *indicative* :

a) to denote *unreality*: ἴση ἂν ἦν καὶ ἡ γωνία· οὐκ ἔστι δέ the angle also would be equal; but it is not. τί ἂν εἶπες; what would you have said? See further § 152.¹

b) to denote *past potentiality, past probability, etc.* [past potential]: εἶπον ἂν I might have said; οὐκ ἂν ᾤοντο they could not have thought.

c) with the *acrist* and *past-imperfect indicative* to express repeated or customary past action (§§ 135, 136 (end)).

B. with the *optative* (never future optative) to express the opinion of the speaker (or writer) as an opinion [potential optative]: οὕτως ἂν ἔχοι it may be so. See further § 163.

II. *Dependent clauses*: in conditional, relative, and temporal (sometimes also final) clauses with the *subjunctive*. Here ἂν attaches itself to the subordinating conjunction, so that the subjunctive in such clauses is regularly introduced by εἰ ἂν (= εἰ ἄν, often contracted to ἦν or ᾗν) if, ὅς ἂν and ὅστις ἂν whoever, ὅπου ἂν wherever, ὅταν (= ὅτε ἄν) and ἐπειδάν (= ἐπειδὴ ἄν) whenever, and the like. See §§ 167, 170.

See further § 179, I b.

USES OF THE INDICATIVE

146. The indicative mood is employed in simple declarations of fact, questions, and exclamations; also in simple

¹ Unreality may be indicated also by ἔδει, χρῆν (or ἐχρῆν) it was necessary, ἐξ-ἦν it was permitted, etc.

conditional (§ 166 A), relative (§ 166 B), and temporal (§ 170) clauses, and with **ἄν** (§ 145). Other uses are treated in §§ 147–153.

147. a) Clauses introduced by **ὅτι**, **ὥς**, **ὅπως** *that*, (*how*) *that*, **διότι** *because*, **ὥς** *as*, **ἐπειδή**, **ὅτε**, **ὅποτε** *since*, have the indicative (or the potential optative, § 163). The negative is normally **οὐ**.

b) Some verbs expressing *surprise*, *delight*, *indignation*, *pity*, etc., are followed by a clause with the indicative, introduced by **εἰ** (neg. **εἰ μή**) *if* (*if not*), = English *that* (*that not*): **ἀγανακτῶ εἰ ἃ νοῶ μὴ οἷός τ' εἶμι εἰπεῖν** *I am indignant that I am not able to say what I mean*.

These verbs are sometimes followed by **ὅτι** or **ὥς** *that*.

148. Verbs signifying *care for*, *strive for*, *effect*, etc., are followed by the *future* indicative (rarely the subjunctive) introduced by **ὅπως** (*how*) *that* (neg. **ὅπως μή**): **δρᾷ ὅπως ἐπικουρήσεις μοι** *see to it that you aid me*.

149. **Ὅπως** and **ὅπως μή** with the *future* indicative are frequently used in Attic Greek (without an introductory verb, see § 148) to express a *command* or a *prohibition*: **καὶ ὅπως μὴ ἐξ-απατήσῃ ἡμᾶς** *and let him not deceive us*.

150. Verbs expressing *fear*, *caution*, etc., are followed by **μή** *lest* (neg. **μή οὐ**) with the present and past tenses of the indicative when they refer to objects of fear which are *present* or *past* (see further § 160 c): **δρᾷ μὴ παύζων ἔλεγεν** *beware lest he was speaking in jest*.

151. **Ὡστε** *so as to*, *so that* is followed by either the infinitive or the indicative. With the infinitive (neg. **ὥστε μή**) the result is presented as a *tendency*: **ὥστε ἰδεῖν**

so as to see; with the indicative (neg. ὥστε οὐ), as an *end attained*: ὥστε οὐδέν εἶδον *so that I saw nothing*.

152. *Unreal or Contrary to Fact Conditional Sentences* have in the protasis εἰ with a *past* tense of the *indicative*, in the apodosis a *past* tense of the *indicative* with ἂν (§ 145).

The past-imperfect is used of unreality in the present, or of an act or state conceived as continuing in the past (prot. *were, had been*; apod. *would be, would have been*); the aorist, of a simple occurrence in the past (prot. *had*; apod. *would have*); the pluperfect (*very rare*), of an act completed in past time (*would have had*). Thus: εἰ ἀληθὴ ταῦτ' ἦν, ἔλεγον ἂν σοι *if this were true, I should tell you*. εἰ ἀληθὴ ταῦτ' ἦν, εἶπον ἂν σοι *I should have told you*.

153. *Hopeless Wishes* are expressed by

a) a past tense of the *indicative* preceded by εἴθε or εἰ γάρ *oh that!* The negative is μή, and the distinction between the tenses is the same as above (§ 152): εἴθε τοὺς νεκροὺς ἥσθιες, καὶ μὴ τοὺς ζῶντας *would that you were in the habit of eating dead bodies, and not the living!*

b) ὥφελον *I ought* (aorist of ὀφείλω *I owe*), with the infinitive: τοῦτο μὴ ὥφελον ποιεῖν *would that I were not doing this!* τοῦτο μὴ ὥφελες ποιῆσαι *would that you had not done this!*

c) ἐβουλόμην ἂν or simply ἐβουλόμην followed by an infinitive: ἐβουλόμην ἂν αὐτοὺς ἀληθὴ λέγειν *I should like it if they (= would that they) were speaking the truth*.

USES OF THE SUBJUNCTIVE

154. The uses of the subjunctive (§ 143) in standard Attic Greek are *seven* in number, as follows:

A. Independent Clauses:

1. *Exhortation*; neg. μή. § 155.
2. *Question of Appeal*; neg. (rare) μή. § 156.
3. *Prohibition* (μή with aorist subjunctive). § 157.
4. *Modest Assertion*; neg. μή οὐ. § 158.
5. *Emphatic Future* (οὐ μή with aorist subjunctive). § 159.

B. Dependent Clauses:

6. *Conditional and relative clauses*; neg. μή. § 167.
7. *Final and object clauses*; neg. μή (μή οὐ). § 160.

155. In Greek, as in Latin, the first person plural of the subjunctive is constantly employed to express *exhortation*. The negative is μή (compare Lat. *nē*), thus:

γράφωμεν <i>let us be writing!</i>	μή γράφωμεν
<i>scribāmus!</i>	<i>nē scribāmus!</i>
εἴπωμεν <i>let us say!</i>	μή εἴπωμεν.

156. In Greek, as in Latin, the first person of the subjunctive (singular or plural) is employed in *questions of appeal* or *deliberative questions*. Questions with the subjunctive *always* expect an answer in *imperative* form. The negative (rare) is μή: τί γράφω; *what am I to be writing?* τί εἴπωμεν; *what are we to say?*

a) Questions with the subjunctive are often introduced by βούλει or ἄρα βούλει *do you wish?* (pl. βούλεσθε or ἄρα βούλεσθε): ἄρα βούλει (or ἄρα βούλεσθε) τότε εἴπωμεν; *shall we say this?*

157. Negative command is expressed by μή with

- a) the *imperative* of the *progressive action-stem*, or
- b) the *subjunctive* of the *aorist action-stem*:

α) μὴ μάνθανε *do not be learning!*

β) μὴ μάθης *do not learn!* (not μὴ μάθῃ).

μήποτε λάβης γυναῖκας εἰς συμβουλίαν *never take women into (your) counsel* (Menander).

158. The subjunctive introduced by μὴ may express a *cautious* or *modest assertion*, a suspicion that something may be true, or the like. The negative is μὴ οὐ: ἀλλὰ μὴ ἀληθὴ ταῦτ' ἢ *but I suspect that this may be true* (ah, lest this be true!) μὴ οὐκ ἀληθὴ ταῦτ' ἢ *this may not be true.*

159. The subjunctive (generally of the aorist action-stem) preceded by οὐ μὴ is sometimes employed as the equivalent of an emphatic future indicative with οὐ: ταῦτά γ' οὐ μὴ γένηται *this shall NOT come to pass.*

160. The subjunctive is employed in *final* and *object* clauses:

a) Pure final clauses (expressing *purpose*) introduced by ἵνα, ὥς, ὅπως *that, in order that* (neg. μὴ).

βάδιζε τὴν εὐθείαν, ἵνα δίκαιος ᾦς *keep to the straight path, that you may be honest.*

b) Temporal final clauses introduced by ἕως ἄν *until, οὐ — πρὶν ἄν not before, until* (neg. μὴ).

οὐκ ἀνα-μένουσιν ἕως ἄν ἡλικίαν ἔχῃς *they do not wait until you become of age.* See also § 170, 3.

c) Object clauses introduced by μὴ (neg. μὴ οὐ) following verbs and expressions of *fear, caution*, etc.

μὴ σπεῦδε πλουτεῖν, μὴ ταχὺς πένης γένη *hasten not to be rich, lest quickly you become poor.* δέδοικα μὴ ἐπι-λαθώμεθα τῆς οἴκαδε ὁδοῦ *I fear lest we may forget the way home.*

USES OF THE OPTATIVE

161. The uses of the optative mood (§ 143) in standard Attic Greek are *four* in number, as follows:

A. Independent Clauses:

1) *Wish* (neg. μή), § 162. 2) *Potential* (optative with ἄν (neg. οὐ)), § 163.

B. Dependent Clauses:

3) *Conditional and relative clauses* (neg. μή), § 168.

4) In *indirect discourse*, etc., after a *past* tense or by assimilation to another optative (neg. μή or οὐ), §§ 179, II B, 164, 2-3

162. The optative expresses a *wish*—a wish whose realization is conceived, however extravagantly, to be possible. The optative of wish is frequently preceded by εἴθε or εἰ γάρ *oh that!* (neg. μή): πλούσιον νομίζοιμι τὸν σοφόν *rich may I believe the wise to be!* εἰ γάρ ἐν τούτῳ εἴη *if it may only depend on this!*

163. The optative when accompanied by the particle ἄν (§ 145) corresponds to the English potential forms with *may, can, might, would, could*, etc., and to the Latin potential subjunctive: *credas, dicas, putes*, etc. This use is known as the *Potential Optative*. The negative is οὐ: οὐκ ἂν σοφὸς εἴην *I might not be wise*. σμικροῖς πόνοις τὰ μεγάλα πῶς ἔλοι τις ἄν; *with small labors how could one achieve great deeds?* (Euripides).

164. The optative is frequently employed as a representative of an original subjunctive or indicative

1. in *indirect discourse* after a *past* tense; see § 179, II B;
2. in *questions of appeal* and in *final* and *object* clauses (§ 160) after a *past* tense, or (less commonly) when such

a clause is dependent upon another clause containing a potential optative or an optative of wish ;

Thus : ἡπόρει ὃ τι χρήσαιτο τῷ πράγματι *he was at a loss how he should deal with the matter* (orig. τί χρήσωμαι τῷ πράγματι ; *how am I to deal, etc. ?* § 156).

3. in *indefinite relative* and *temporal* clauses when these are dependent upon another clause containing a potential optative or an optative of wish. See the last selection (εἴη ὅσον . . . δύναίτο) in Lesson LXXX.

In all of these cases the use of the optative is *optional*, not obligatory, and *the original mood is frequently retained*, except in those clauses mentioned under 3), where the optative is normal. When the optative is employed in this way as a representative of the subjunctive, the ἄν, which in many instances accompanies the subordinating conjunction when the subjunctive follows (§ 145), disappears, and

εἰᾶν (ἄν, ἦν) becomes εἰ

ἕως ἄν becomes ἕως

οὐ πρὶν ἄν becomes οὐ πρὶν

ὅστις ἄν becomes ὅστις

ἐπειδάν becomes ἐπεὶ

ὅταν becomes ὅτε, etc.

CONDITIONAL AND RELATIVE SENTENCES

165. A. Conditional clauses are regularly introduced by εἰ *if*, followed by the *indicative* or the *optative*, or by εἰᾶν (= εἰ ἄν) *if*, followed by the *subjunctive*. In the conclusion any form of the verb, that may in itself or with its modifiers constitute a complete sentence, is permitted ; provided only that the combination of the two clauses is intelligible. The negative of the conditional clause is regularly μή.

B. Relative clauses are introduced by relative pronouns or adverbs, such as : **ὅς** *who*, **ὅστις** *whoever*, **οὗ**, **ὅπου** *where*, **ὅθεν**, **ὅπόθεν** *whence*, **ὅποι** *whither*, **ὥς** *as*, and the like. The antecedent of the relative may be either a) definite, or b) indefinite.

a) When the antecedent is *definite* the relative clause may take any form that occurs in an independent sentence, the negative being either **οὐ** or **μή** according to the character of the construction employed : **ἃ οὐκ οἶδεν** (*matters*) *which he does not know*. **ὃ μὴ γένοιτο** *may this not come to pass!* (§ 162).

b) When the antecedent is *indefinite*, the relative clause is general or indefinite in its reference, and such clauses are known as indefinite or conditional relative clauses. The negative is regularly **μή**, and the modal types are in general the same as those employed in conditional clauses (see above). Hence conditional clauses with **εἰ** (**εἰάν**) and indefinite relative clauses are treated together, and that under three heads: those with (a) the indicative (§ 166), (b) the subjunctive (§ 167), and (c) the optative (§ 168).

Many *temporal* clauses have the same modal constructions as indefinite relative clauses, but for convenience their treatment is deferred to § 170.

166. CONDITIONAL AND RELATIVE CLAUSES WITH THE INDICATIVE.

A. Conditional clauses (§ 165 A) have **εἰ** with any tense of the indicative. The apodosis may be of any form that makes sense when combined with the protasis : **ἀλλ', εἰ βούλει, μένε** *but if you prefer, remain*.

a) The *future* indicative with **εἰ** generally expresses a *threat*, a *warning*, or the like; the conclusion may be of

any form : *εἰ μὴ καθ-έξεις γλῶσσαν, ἔσται σοι κακά* *if you won't hold your tongue, you will have trouble.*

For *unreal* conditions see § 152; for *object* clauses with *εἰ*, § 147 b.

B. Relative clauses (§ 165 B) with the indicative may have either a definite or an indefinite antecedent, the negative being *οὐ* in the former case, *μή* in the latter. The main clause may have any reasonable form : *ὃν οἱ θεοὶ φιλοῦσιν, ἀπο-θνήσκει νέος* *whom the gods love dies young* (Men.). *ὃ μὴ βλαβερὸν ἐστί, βλάπτει* ; *does that which is not injurious injure?*

167. CONDITIONAL AND RELATIVE CLAUSES WITH THE SUBJUNCTIVE. — When the *subjunctive* is employed in conditional and indefinite relative clauses, the introductory word is in standard classical Greek regularly accompanied by the adverb *ἄν* (§ 145). The subjunctives of the progressive and the aorist action-stems are most common ; see § 143.

A. Conditional clauses with the subjunctive are introduced by *εἰάν* (*ἄν, ἦν*) = *εἰ ἄν*. The subjunctive corresponds exactly to the subjunctive in similar clauses in English (but *not* in Latin) : *εἰάν ταῦτ' ἀληθὴ ᾖ* *if these things be true.*

The apodosis most frequently has either (a) the *present* indicative, or equivalent (*universal* or *general* conditions), or (b) the *future* indicative, or some other form of expression referring to the future (simple *future* conditions) :

a) *εἰάν τις φίλους ἔχῃ, εὐδαίμων ἐστίν* *if one have friends, he is fortunate.*

b) *εἰάν τις δίκαιος ᾖ, πλοῦτον οὐποτ' ἔξει* *if a man be honest, he will never have wealth.*

B. Relative clauses with the subjunctive are introduced by **ὅς ἂν, ὅστις ἂν, ὅπου ἂν, κτλ.** (see § 145). The types of clause-combinations are the same as above (A): **διακωλύουσί σε τοῦτο ποιεῖν, ὃ ἂν βούλη;** *do they prevent you from doing whatever you wish?*

See also § 169 a.

168. **CONDITIONAL AND RELATIVE CLAUSES WITH THE OPTATIVE.** — When the *optative* is employed in conditional and indefinite relative clauses (*definite* relative clauses do not have either the optative or the subjunctive), the introductory word is the same as it would be if the *indicative* were used, *i.e.* **εἰ, ὅς, ὅστις, κτλ.** The optative corresponds to the English *would, should, etc.*, and to the Latin present and perfect *subjunctive* in conditions.¹ The most frequent form of apodosis in optative conditions is the potential optative (§ 163) exactly as in the English sequence: *should — would*. See further § 169 b.

A. Conditional clauses: **εἰ ἀναγκαῖον εἶη ἀδικεῖν ἢ ἀδικεῖσθαι, ἐλοίμην ἂν μᾶλλον ἀδικεῖσθαι ἢ ἀδικεῖν** *if it should be necessary either to do wrong or to be wronged, I should choose to be wronged rather than to do wrong* (Plato).

B. Indefinite relative clauses: **ὁκνοῖν ἂν εἰς τὰ πλοῖα ἐμβαλίνειν ᾧ ἡμῖν Κύρος δοίη** *I should hesitate to embark in the vessels that Cyrus might give us.*

169. Many conditional and indefinite relative sentences are *general* or *universal* in their reference. These are of two classes: those which refer (a) to the *present* (*i.e.* universal present, (b) to the *past*, and are usually known as

¹ The subjunctive in conditions in Latin is an *optative*, not a *subjunctive*.

present (or *past*) *general conditional* (or *indefinite relative*) sentences.

a) *Present general conditional and indefinite relative sentences* have the *present indicative* (or equivalent) in the main clause, while the conditional or relative clause has either the *present indicative* with εἰ, ὅς, ὅστις, κτλ., or the *subjunctive* with εἴαν, ὅς ἂν, ὅστις ἂν, κτλ., § 167: πάντ' ἔστιν ἐξ-ερεῖν. εἴαν μὴ τὸν πόνον φεύγῃ τις *it is possible to find out all things, if one shun not the toil.* εἰ θεοὶ τι δρῶσιν (pres. ind.) αἰσχρόν, οὐκ εἰσὶν θεοὶ *if gods do anything disgraceful, they are not gods* (Euripides).

b) *Past general conditional and indefinite relative sentences* have the *past-imperfect indicative* (or equivalent, i.e. *gnomic aorist* (§ 136), *past-imperfect* with ἄν (§ 135), or *aorist* with ἄν (§ 136)) in the main clause, and the *optative* introduced by εἰ, ὅς, ὅστις, κτλ. in the conditional or relative clause: εἴ που ἐξ-ελαύνοι, ἐφ' ἵππου χρῦσοχαλίνου περι-ῆγε τὸν Κῦρον *if he rode out anywhere, he would take Cyrus about on a horse with a golden bridle.*

The meaning of the optative in such a sentence is the same as that discussed in § 168; the protasis presents the situation as a *vague supposition*: *supposing the one thing to happen, the other always happened.* See further, temporal clauses of *indefinite frequency*, § 170.

TEMPORAL SENTENCES

170. Temporal clauses refer to a time that is either

1) *prior* to that of the main clause; such clauses are introduced by ἐπεὶ, ἐπειδὴ (*when* =) *after, after that; ἐπεὶ πρῶτον, ἐπεὶ τάχιστα, ὥς τάχιστα as soon as*, and the like; or

2) the *same* as that of the main clause; introduced by

ὅτε, ὁπότε, ἡνίκα *when*; ἕως, μέχρι *as long as*; ἕως, ἐν ᾧ *while*, and the like; or

3) *subsequent* to that of the main clause; introduced by ἕως, μέχρι, μέχρι οὗ, ἔστε, ἐς ὃ, and the like, all meaning *until*; οὐ πρὶν *not before = until*, οὐ πρότερον ἢ *not sooner than = until*.

Sentences of the last type (3) refer, again, either

a) to the *past*: ἔμειναν ἕως ἀφ-ίκοντο οἱ στρατηγοί *they waited until the generals arrived*; or

b) to the *future*: μένωμεν ἕως ἂν ἀφ-ίκωνται οἱ στρατηγοί *let us wait until the generals arrive*.

The temporal clauses in sentences of the last class (3 b) have the construction of *final* clauses (§§ 160; 164, 2; 179, II B, c).

All other temporal clauses have the construction of ordinary *conditional* and *relative* clauses (§§ 165–169):

Indicative: ἐπειδὴ ἦν δεκαετὴς ὁ παῖς *when the boy was ten years old*. οὐκ ἀπ-ήλθον πρὶν ταῦτ' εἶπον *they did not depart until they (had) said this*.

Subjunctive (regularly with ἄν): ἐπειδὰν οἴκαδ' ἔλθῃς παρὰ τὴν μητέρα, ἐκείνη σε ἐᾷ ποιεῖν ὃ τι ἂν βούλῃ, ὅταν ὑφαίλῃ *whenever you return home to your mother, SHE permits you to do whatever you wish, whenever she is weaving*.

Optative: ἐπειδὴ αὐτὸς ἀναστρέφοι, περι-εσχίζοντο οὗτοι οἱ ἐπήκοοι ἔνθεν καὶ ἔνθεν *whenever he (himself) would turn back, these who were listening would open ranks on this side and on that*.

The last example illustrates the temporal sentence of *indefinite frequency* in the *past* (cf. § 169 b); the example under the subjunctive, the temporal sentence of *indefinite frequency* in the *present* (§ 169 a).

In conclusion be it observed that πρὶν means *before* and

is followed by the *infinitive*: πρὶν ἰδεῖν *before seeing*; πρὶν ταύτ' ἐρωτᾶν *before asking this*; but that οὐ πρὶν (*not before* =) *until* is followed by the *indicative* when the reference is to *past* time (see above), but the *subjunctive* when the reference is to *future* time or to the universal present; and that ἕως, μέχρι, and the like have two meanings: (a) *as long as*, (b) *until*. In the former case their clauses have the constructions allowed in clauses introduced by ἐπεὶ, ὅτε, etc.; in the latter case, the constructions introduced by οὐ πρὶν.

USES OF THE IMPERATIVE

171. The *imperative* expresses commands and prohibitions, the latter with μή or one of its compounds. There are three imperatives: progressive, aorist, and perfect (not common).

The imperative is frequently preceded by φέρε, φέρε δὴ, ἄγε, ἄγε δὴ, ἔθι, ἔθι δὴ, φέρε νυν, etc. *come! come now!*

In prohibitions the *aorist* imperative is not ordinarily used, but the *aorist subjunctive* with μή instead (§ 157).

USES OF THE INFINITIVE

172. The *infinitive* was originally a verbal noun, many of whose uses are exactly like those in English. We may note the following:

I. Infinitive in *indirect discourse* (negative usually οὐ), § 179, I.

II. Infinitive not in indirect discourse (negative usually μή).

When the infinitive has a subject expressed, it is regularly in the *accusative* case.

a) as a *noun*: θανεῖν γλυκίστον *to die is sweetest* (Bacchylides).

In this use the infinitive is often preceded by the *neuter* forms of the article (τό, τοῦ, τῷ, τό), and when so used is known as the *articular infinitive*: τὸ μὴ κακῶς φρονεῖν θεοῦ μέγιστον δῶρον *a sound mind (i.e. to have a good understanding) is heaven's greatest gift* (Aeschylus).

b) as a complement of a verb: αἰσχύνομαι ὑμῖν εἰπεῖν τάληθῃ *I am ashamed to tell you the truth.*

Note especially

α) μέλλω *I am about to, intend to, am (destined) to, am likely to* with the future or progressive (rarely aorist) infinitive.

β) verbs of *hoping, expecting, promising, etc.*, with the future (also with the aorist or the progressive) infinitive.

γ) verbs of *preventing, etc.*, with the infinitive.

c) as a complement of an adjective, adverb, or noun: δεινὸς λέγειν *skilled in speech*. ἀγαθὸς ἵππεύεσθαι *good at riding*. κάλλιστα ἰδεῖν *in a manner most beautiful to behold*. ὥρᾳ ἀπ-ιέναι *it is time to be going away*.

Note especially οἶος and οἶός τε *fit, able*: οὐχ οἶός τ' ἐγενόμεθα ἐξ-ερεῖν *we were not able to find out*.

d) to express *purpose*: μανθάνειν ἤκομεν *we have come to learn*.

e) with ὥστε (ὥστε μὴ) to express *result*, § 151.

f) with πρὶν *before*: πρὶν ἀκοῦσαι *before hearing*, § 170 end.

g) in an *absolute* construction (*absolute infinitive*): ὥς ἔπος εἰπεῖν *so to speak, I may say, etc.* ἐμοὶ δοκεῖν *as it seems to me*. ὀλίγου δεῖν = ὀλίγου δεῖ almost (§ 116 b).

h) in *exclamations*: ἐμὲ παθεῖν τάδε *to think that I should suffer this!*

i) to express a *command* or *wish* (chiefly in poetry).

USES OF THE PARTICIPLE

173. The *participle* plays a most important rôle in Greek syntax. In origin an adjective, it combines in its uses adjective and verb, exactly as the infinitive combines verb and noun. The three action-stems and the two time-stems (§§ 131-133) all form participles and there are *eleven* in all. See § 143, Lessons XLVII, LIII, and Exercises 35 and 38.

The negative is regularly οὐ; but when the participle has a *general* or *conditional* force and in certain special cases the negative is μή.

The uses of the participle are

I. those in which the adjectival character of the participle is more prominent (*Attributive Participle*).

II. those in which the participle more nearly approximates a finite verb:

A. *Circumstantial*. B. *Supplementary*.

The distinctions between these uses is not always absolute.

174. In its *attributive* use the participle has the functions of an adjective. It is used either with or without the article: τὰ παρ-όντα ἀγαθὰ *the present blessings*; θύρᾱ ἀν-εφγμένη *an open door* (i.e. *standing open*).

Note especially the use of the participle with the article, the noun being omitted (cf. τὸ καλόν, οἱ πολλοί, § 103 d). The corresponding expressions in English are *the one who, he who, they who, etc.* (cf. Exercise 18): ὁ ἐπ-αῖων *the one who understands, the expert*. ὁ μὴ ἀδικῶν *whoever does no wrong*. τὰ λεχθέντα *the things that were said*.

175. In its *circumstantial* use the participle is added to a noun or pronoun and expresses *circumstance, manner,*

means, cause, purpose (usually *future participle*), *condition*, or *concession*: γελάσας ἔφη *he said with a laugh* (see Exercise 35). νέος ὧν ἀκούειν τῶν γεραιτέρων θέλει *as you are young (when young, etc.) be willing to heed your elders* (Men.). ἦι παρα-καθ-ιζησόμενος *he came to sit down beside us*. ταῦτα ποιήσας ἀπ-ῆλθεν *having done this he went away*.

Note especially

a) Certain participles of *time* and *manner* are often used with an adverbial force; such are: ἀρχόμενος *in the beginning, at first*; τελευτῶν *finally*; φέρων *hastily*; ἔχων *continually*; etc.

b) Similarly ἔχων, ἄγων, φέρων, λαβών, etc., may often be translated *with*.

c) μεταξύ *in the midst*, ἅμα *at the same time*, εὐθύς *straightway*, and similar expressions often attach themselves to a participle, although grammatically they belong with the finite verb: μεταξύ παίζων εἰσ-έρχεται *he came in in the midst of his play (while playing)*.

d) A *concessive* participle is frequently preceded by *καίπερ* *although*.

e) In like manner participles expressing *cause* are often preceded by ἅτε, οἶα, or οἷον: ἅτε νεᾷ οὖσα *since she is young*. The participle is sometimes omitted: ἅτε ἐμπειρος *since you are experienced*.

f) Participles expressing *cause, purpose*, etc., are often preceded by ὥς *as*. This shows that the participle sets forth a *ground of belief* entertained by the subject of the main verb or of some other person mentioned prominently in the sentence: ὥς τίς γενησόμενος *with the thought (in the belief) that you are going to become what?*

g) A circumstantial participle in the *genitive* agreeing

with a noun or a pronoun is used as a *genitive absolute*, corresponding to the *ablative absolute* in Latin. The subject may be omitted when it can be easily supplied from the context: ἡμῶν ταῦτα λεγόντων *while we were saying these things*; ὡς πολιορκουμένου Κροίσου *on the ground* (see f) above) *that Croesus was being besieged*.

h) Instead of the *genitive absolute* an *accusative absolute* is used when the verb is *impersonal*: ἐξ-όν *it being permitted, since it is permitted*. παρ-ὸν αὐτῷ βασιλέᾳ γενέσθαι *when it was possible for him to become king*.

176. In its *supplementary* use the participle completes the idea of the main verb of the clause. It agrees either

1. with the *subject*: οἶδα σοφὸς ὢν *I know that I am wise*; or

2. with the *object*: οἶδά σε σοφὸν ὄντα *I know that you are wise*. See f) below.

Note especially the *supplementary participle* with

a) verbs meaning *begin, continue, cease, endure, be, appear*, and the like: δι-άγουσι μανθάνοντες *they are continually learning*.

b) verbs meaning *rejoice, grieve, do well, do ill*, and the like: χαίρω ἀπο-κρινόμενος *I delight in answering questions*.

c) with τυγχάνω *chance*, λανθάνω *escape observation*, φθάνω *anticipate*, the participle containing the main idea: σοφὸς τυγχάνω ὢν = σοφὸς εἰμι. ἡ κόρη καλὴ τυγχάνει οὖσα = καλὴ ἐστίν. περὶ πλείονος ποιούμενοι τυγχάνομεν = π. πλ. ποιούμεθα. φονεᾷ τοῦ παιδὸς ἐλάνθανε βόσκων *he was unconsciously supporting the slayer of his son*.

d) δηλὸς εἰμι *I am plainly* with a participle is more common than δηλὸν ἐστίν ὅτι *it is clear that*.

e) σύν-οἶδα (or συγ-γινώσκω) μοι (or ἐμαυτῷ) *I am conscious* (lit., *I know with myself*) are followed by the participle either in the nominative or in the dative: σύν-οἶδα ἐμαυτῷ μῶρος ὢν (or μῶρῳ ὄντι) *I am conscious of being foolish.*

f) verbs meaning *know, be ignorant of, remember, forget, show, hear, perceive, announce*, and similar verbs of *perception* are frequently followed by a participle (progressive, future, aorist, etc.) instead of by a clause with “*that*,” as in English: ὡς ἐπύθετο τὸν Κῦρον ταῦτα πράττοντα *when he learned that Cyrus was doing these things.*

g) with certain verbs which may be followed also by the infinitive (some also by ὅτι and a finite verb). There is usually a difference of meaning, thus:

αἰσχύνομαι (or αἰδοῦμαι) λέγων *I am ashamed at telling*;
αἰσχύνομαι (or αἰδοῦμαι) λέγειν *I am ashamed to tell.*

ἄρχομαι λέγων *I begin by telling*; ἄρχομαι λέγειν *I begin to tell.*

οἶδα μανθάνων *I know that I am learning*; οἶδα μανθάνειν *I know how to learn.*

φαίνομαι ψευδόμενος *I am plainly telling a falsehood*;
φαίνομαι ψεύδεσθαι *I appear to be, etc.*

USES OF THE VERBALS

177. Many verbs in Greek form a *verbal* adjective in -τέος -τέα -τέον which denotes *necessity* or *duty*. It is sometimes accompanied by the copula εἰμί, but more frequently this is omitted. There are two constructions, the negative of each being οὐ:

a) Personal (passive) construction. The verbal agrees with its subject in gender, number, and case, the word expressing the *agent*, if it occurs, being in the *dative* case

(§ 120 b): οὐ πρό γε τῆς ἀληθείας τιμητέος ἀνὴρ *a man should not be honored before the truth* (Plato).

b) Impersonal (active) construction. The verbal has the neuter forms -τέον or -τέα (ἐστί) and equals in meaning δεῖ with the infinitive. The word for the agent stands in either the *dative* or the *accusative*: ἀγαθός ἐστιν ὁ θεὸς τῷ ὄντι καὶ οὕτως λεκτέον *in fact God is GOOD and one should speak so about Him* (Plato).

INTERROGATIVE SENTENCES

178. *Interrogative sentences* are of two kinds:

I. *Word questions*, *i.e.*, those which are introduced by interrogative pronouns, etc.: τίς; *who?* ποῦ; *where?* πῶς; *how?* and the like. Frequently two or more interrogatives are used with a single verb: τίνας οὖν ὑπὸ τίνων εὔροιμεν ἄν, κτλ. *whom then and by whom would we find, etc.?*

a) *Indirect word questions* (see § 179, II) are introduced either by the interrogatives indicated above or by the corresponding *indefinite relatives*: τίς or ὅστις, τί or ὅ τι, ποῦ or ὅπου, ποῖ or ὅποι, πότε or ὅποτε, etc.

II. *Sentence questions*, *i.e.*, those which are *not* introduced by an interrogative pronoun, etc., and which accordingly admit the answer *yes!* or *no!* Such questions are often introduced by the emotional particles ἄρα and ἦ, which merely heighten the tone of the question, and do not imply either an affirmative or a negative answer: ἐλληνίζεις; or ἄρ' ἐλληνίζεις; *do you speak Greek?*

a) *Direct sentence questions* are often introduced by

- 1) οὐ, ἄρ' οὐ, οὐκοῦν. ἄλλο τι ἢ (for ἄλλο τί ἐστιν ἢ), all of which imply the answer *yes*: οὐχ ἐλληνίζεις; *do you not speak Greek?* οὐκοῦν ἀγαθός ἐστιν ὁ γε θεὸς τῷ ὄντι; *is not GOD good then in truth?*

- 2) μή, μὼν, μὼν μή, which deprecate an affirmative reply: μή ἑλληνίζεις; *you do not speak Greek, do you?* μὼν καὶ οὗτοί σου ἄρχουσιν; *surely these also do not rule over you?*

b) *Indirect* sentence questions are regularly introduced by εἰ *if, whether* (§ 179, II): οὐκ οἶδα εἰ ἑλληνίζεις *I know not whether, etc.*

c) *Alternative* sentence questions are introduced

α) in the *direct* form by πότερον . . . ἤ; *which (of the two) . . . or? (whether) . . . or?: πότερον κάκϊόν ἐστιν τὸ ἀδικεῖν ἢ τὸ ἀδικεῖσθαι; which is worse, to do wrong, or to be wronged?*

β) in the *indirect* form by the same particles as are employed in the direct form, or by εἰ . . . ἤ, or εἴτε . . . εἴτε *whether . . . or.*

πότερον is often omitted in the direct form of an alternative question, and sometimes even in the indirect form: ἐγρήγορας ἢ καθ-εύδεις; *are you awake or asleep?*

INDIRECT DISCOURSE, ETC.

179. In *indirect discourse* two constructions are allowed: I, with the *infinitive*; II, with ὅτι or ὡς *that*, εἰ *whether*, etc., followed by a finite verb. (For the use of the participle in a manner that approximates indirect discourse see § 176 f).

I. After φημί *I declare, say*, and sometimes after λέγω *I am telling, saying*, and εἶπον *I said*, the main verb of the assertion stands in the infinitive (negative usually οὐ). The subject of the infinitive is regularly in the *accusative* case, but if it is the *same as the subject of the leading verb* it is regularly omitted and a predicate noun or adjective stands in the *nominative*: ὁ ἀνὴρ φησι σοφὸς εἶναι *the man*

says that he is wise. φιλόσοφοί φαμεν εἶναι we declare ourselves to be philosophers. οὐκ ἔφη εἰδέναι he said he did not know.

a) In like manner verbs of *thinking*: οἶμαι (οἶμαι), ἡγέομαι, νομίζω, δοκέω, are regularly followed by the infinitive, the subject and predicate being treated as above: οἶμαι εἰδέναι I think I know. ἔδοξα ἀκούσαι I thought I heard.

b) When the infinitive represents a *potential* (optative or indicative), ἄν is retained: οὐκ ἔφη δίκαιον ἄν εἶναι he said that it would not be right (= οὐκ ἄν δίκαιον εἶη).

c) Finally it should be observed that when an infinitive is employed in indirect discourse it is always of the *same action-stem* or *tense-stem* as that of the original verb-form (see § 131).

II. The verbs λέγω I am telling, saying and εἶπον I said are regularly followed by ὅτι or ὥς that and a finite verb. In like manner most verbs of *knowing, remembering, perceiving*, etc., such as οἶδα I know, μέμνημαι I remember, πυνθάνομαι I learn, which frequently are followed by a participle (§ 176 f), often allow the construction with ὅτι and ὥς. The negative is regularly the same as that which would be employed in the direct form (οὐ or μή).

A. After a *primary* tense (§ 53) the verbs that follow ὅτι or ὥς retain their original form, the person alone being changed, if necessary, exactly as in English. The same rule applies also to indirect questions (§ 178).

The *subjunctive* is never employed in indirect discourse in Greek unless it would have appeared in the direct form of the statement or question (e.g. after εἰάν, ἵνα, etc., in questions of appeal (§ 156), etc.).

B. After a *secondary* or *past* tense all verbs in an indirect statement or question may remain unchanged (the *person* alone being changed, if necessary), or, as frequently happens, an indicative or a subjunctive may be shifted to the *optative of the same action-stem or tense-stem*: ἐπ-εχέιρουν ἑρωτᾶν ὁπότερος σοφώτερος αὐτῶν εἴη *I was just on the point of asking which of them was the wiser* (σοφώτερός ἐστι). ἐκέλευε τὸν ἄγγελον ἀπ-αγγέλλειν ὅτι πρότερον ἦξοι ἢ Ἀστυάγης αὐτὸς βουλήσεται *he bade the messenger report that he would come sooner than Astyages himself would wish* (ἦξω . . . βουλήσεται).

a) An indicative with ἄν is never changed to the optative; a past-imperfect or pluperfect indicative, seldom. An aorist indicative in a *subordinate* clause remains unchanged.

b) When the *leading* verb becomes an *infinitive* (see I, above), verbs in subordinate clauses may be changed to the optative form after secondary tenses. Occasionally a subordinate verb is attracted into the infinitive.

c) The verbs in various dependent clauses which are not strictly in indirect discourse, but which contain or imply the thoughts of a person *other* than the speaker or writer, may be changed from indicative or subjunctive to optative after secondary tenses, exactly as if they were really in indirect discourse (II, B). Such clauses are *final* clauses with ἵνα, ἕως ἄν, οὐ πρὶν ἄν, etc. (§§ 160, 170, 3 b), clauses depending on an infinitive which is introduced by a verb meaning *advise, command, plan*, etc., and the like. When a subjunctive with ἄν is thus changed to an optative, ἄν disappears: ἐπορευόμεν, ἵνα, εἴ τι δέοιτο, ὠφελοίην αὐτόν *I was going that I might aid him, if he should be in*

any need (πορεύομαι, ἵνα, εἴαν τι δέηται, ὠφελῶ). See also § 164, 2.

THE NEGATIVES

180. The uses of the two negatives (οὐ and μή and their compounds; see § 144) have been generously illustrated in the foregoing paragraphs (§§ 146-179). Frequently two or more negatives are employed in the same clause, as οὐ μή, § 159; cf. also μή οὐ, § 160 c. Note especially:

a) When a negative (simple or compound) is followed in the same clause by a *simple* negative, each retains its own force; but when followed by one or more *compound* negatives, the negative is strengthened: οὐδεὶς οὐκ ἔπασχέ τι *there was no one who was not suffering something*. οὐκ ἔστιν οὐδεὶς σοφός *there is no one wise*.

b) An infinitive which would ordinarily have the negative μή (§ 172, II) is usually negatived by μή οὐ, if the verb upon which it depends is accompanied by a negative or is in a question with a negative idea implied.

CONJUNCTIONS, PARTICIPLES, ETC.

181. ἀλλά (ἀλλ') *but, yet* (cf. ἄλλος *other*) marks a stronger contrast than δέ (§ 190) and is especially common after a negative: οὐ μόνον . . . ἀλλά καὶ *not only . . . but also*. It is frequent in abrupt transitions: questions, objections, commands (*well, well but, nay, nay but, etc.*): ἔθι ἀλλ' ἵωμεν *but come, let us be going!* ἀλλὰ γάρ *but really, but indeed* (§ 184). οὐδέν ἀλλ' ἢ *nothing except*. οὐ μὴν ἀλλά, οὐ μέντοι ἀλλά *nevertheless*.

ἀλλά regularly stands *first* in its clause.

182. ἄρα (ἄρ') *then, so, accordingly*; always post-positive, *i.e.*, it *never* stands first in its clause.

For ἄρα see § 178, II.

183. αὖ *again, in turn; always post-positive. αὖθις again, in turn, back, back again.*

184. γάρ (for γε ἄρα) *sure, surely, hence for; always post-positive. ἀλλὰ γάρ (or ἀλλὰ . . . γάρ) but indeed, but surely (§ 181). καὶ γάρ (or καὶ . . . γάρ) aye surely, indeed, and indeed, for truly. ἦ γάρ; nicht wahr? is it not so? πῶς γὰρ οὐ; truly, how (why) not? of course. So πῶς γάρ;*

185. γε (γ') a post-positive, enclitic, emphasizing particle: *even, at least, etc.* It regularly emphasizes the word it follows. In many instances it is best not to translate γε, but to reproduce its force by an emphatic pronunciation: ἔγωγε *I. ἔμοιγε to ME. ἡμεῖς γε WE. πάνυ γε VERY, also certainly! πάνυ γε μανθάνω I understand perfectly. μάλιστα γε certainly!*

186. γοῦν (for γ' οὖν) *at any rate; always post-positive.*

187. δή, δῆτα. The particle δή is a *post-positive* particle which regularly emphasizes the word it follows: ποῦ; *where? ποῦ δή; where pray? τί; what? τί δή; what pray? εἰ δή if indeed. ὅς δή the very one who.*

δῆτα is only a strengthened form of δή: οὐ δῆτα *surely not! πῶς δῆτα; how in truth?*

188. ἢ *or, than; often repeated: ἢ (or ἢτοι) . . . ἢ either . . . or. Questions are often begun with ἢ: ἢ οὐκ οἶσθα; or do you not know?*

For ἢ see § 178, II.

189. καί *and, also. καί . . . καί both . . . and. For τε . . . καί, see § 195. When καί means also, even, it regularly emphasizes the word or expression which it*

precedes : καὶ ἐγὼ *I too*. καὶ γάρ, § 184. καὶ δὴ καὶ *and in particular also*. ὁμοίως καὶ *in the same way as*. καίπερ *although*, § 175 d. καίτοι *and yet*, § 196.

190. μέν . . . δέ. μέν is one of the most characteristic particles in classical Greek. It is always post-positive (§ 182) and is used to distinguish the word or phrase or clause with or in which it stands from a word, phrase, or clause *which is to follow*. Thus μέν *always* calls for a word, etc., to balance that with which it is itself connected. Moreover, this answering phrase or clause regularly contains δέ *in the same position* as that occupied by μέν in the first phrase or clause (regularly the *second* word). μέν is usually not translatable, but sometimes it may be rendered *on the one hand, whereas, while, etc.*

δέ is a post-positive conjunction, and indicates that the clause or phrase in which it stands is coördinate with a *preceding* clause or phrase containing μέν. In translation it may often be omitted, but sometimes may be rendered *and, but, on the other hand, while, yet, to be sure, etc.* : ἐγὼ μέν ἐλληνίζω, σὺ δ' οὐ *I speak Greek, you do not*. σοὶ μέν φίλος ἐστίν, ἐμοὶ δ' οὐ *you have a friend, I have not*. ὁ μέν διδάσκαλος διδάσκει, ὁ δέ μαθητὴς μανθάνει *the teacher teaches, the pupil learns*.

Sometimes the clause or phrase for which μέν calls does not follow, and, conversely, δέ is frequently employed as a conjunction (a weak '*and*' or '*but*') when no μέν-clause precedes. Furthermore, μέν may be followed by more than one δέ. Both μέν and δέ regularly stand between the article and its noun, a preposition and its case, etc. : ἐν μέν δεξιᾷ . . . ἐν δ' ἀριστερᾷ *in the right (hand) . . . in the left*.

191. *ὁ μὲν . . . ὁ δέ.* *μὲν* and *δέ* are frequently employed with forms of the article without an accompanying noun. In this usage the article retains its original demonstrative force (§ 103), and the forms *ὁ ἢ οἱ αἱ* are accordingly often written with an accent: *ὁ μὲν . . . ὁ δέ the one . . . the other. οἱ μὲν . . . οἱ δέ some . . . others. ὁ μὲν μαρθάνει, ὁ δ' οὐ the one is learning, the other is not. τὰ μὲν οἶδα, τὰ δ' οὐ some things I know, others I do not know.*

192. *μήν verily*; always post-positive. *ἦ μήν verily. καὶ μήν . . . γε and further, and yet. ἀλλὰ μήν yet truly. οὐ μήν . . . γε surely not. τί μήν; what then? i.e. of course.*

193. *οὖν now* (as I was saying), *therefore*; always post-positive. *δ' οὖν at any rate. οὐκοῦν; not therefore? (§ 178, II). οὐκοῦν therefore not. ὅστισοῦν whosoever.*

194. *περ*, an intensive, enclitic particle, which is often in writing, as in pronunciation, attached to the word it emphasizes: *εἴπερ if indeed. ὅσπερ the very one who. ὥσπερ even as, just as. καίπερ although (§ 175 d).*

195. *τε and, = Lat. que. τε . . . τε, τε . . . καί both . . . and. ἐγὼ τε καὶ σύ I and you* (the ancient Greek never said "*you and I*"). The first *τε* often stands at a considerable distance from the second *τε* (or *καί*), indeed, it shows a marked tendency to be the *second* word in its group: *συν-έτυχον Ἱπποθάλει τε τῷ Ἱερωνύμου καὶ Κτησίππῳ I met both Hippothales the son of Hieronymus and Ctesippus.* For other examples, see the end of Lesson XXXV.

εἴτε . . . εἴτε whether . . . or. οὔτε . . . οὔτε neither . . . nor.

196. **τοι** *surely, doubtless*; enclitic and post-positive. **καίτοι** *and yet*. **μέντοι** *surely, however*. **τοίνυν** (usually post-positive) and **τοιγαροῦν** *therefore*.

197. **ὥς** *as, that*; proclitic. There are many uses:

a) Comparative: **ὥς οἱ πολλοὶ λέγουσι** *as the many say*. **ὥς κάλλιστος** *as beautiful as possible*. **ὥς τάχιστα** *quam celerrime*. **ὥς πέντε** *about five*. **ὥς καλόν** *how beautiful!* **ὥς ἔπος εἰπεῖν** *so to speak*, § 172, II, g. **ὥς δεξάμενος** *as though to receive*, § 175 f.

b) Causal: *as, inasmuch as*, § 147 a.

c) Temporal: *as, when*, § 170.

d) Declarative: *that*, = **ὅτι**, §§ 179, II; 147 a.

e) Final: *that, in order that*, = **ἵνα**, § 160 a.

f) Consecutive: *so that*, = **ὥστε** with the infinitive, § 151.

g) Prepositional: *to*, § 130 c.

ORDER OF WORDS

198. The subject of the order of words in Greek is one of very great importance, for, although there is a certain normal order for many of the parts of speech (*e.g.* the adjective shows a marked tendency to *follow* its noun, a negative to *precede* the word it emphasizes, etc.), there is a far greater freedom or elasticity in the arrangement of words in Greek than in any of the less highly inflected languages. There are many disturbing elements, but in general *word-sequence follows the thought-sequence*; that which is uppermost in the mind is expressed *first*. Thus in the sentence: **ἐν ἀρχῇ ἦν ὁ λόγος, καὶ ὁ λόγος ἦν πρὸς τὸν θεόν, καὶ θεὸς ἦν ὁ λόγος**, the word **θεός**, containing the new, hence the emphatic, idea, takes precedence: *and the word was GOD*. So **καὶ εἰν ἴσοις ἴσα προσ-τεθῇ, τὰ ὅλα ἐστὶν ἴσα** *and if to EQUALS EQUALS be added, the sums are equal*.

VOCABULARY

The following vocabulary is divided into two parts, of which the first contains the common nouns, pronouns, adjectives, etc.; the second part, the proper names and proper adjectives. Neither of these is complete, for all words which are of rare occurrence in the lessons and are adequately explained in the word-lists or the notes are omitted, as well as some of very frequent occurrence, like *καί, ναί*, etc. Moreover, prepositions and particles are not treated at length, but with each there is a reference to the section in Part II, in which its meanings and uses are explained. Following each preposition are given 1) the verbs compounded with it, and 2) the compound nouns, adjectives, and adverbs.

As a result the arrangement of the words in the first part of the vocabulary is not strictly alphabetical. In many other instances, too, the alphabetical order is slightly disturbed in order to bring into juxtaposition words which belong together. Sometimes these are placed under a root (e.g. *ἀγερ- ἀγορ-*), in other instances a type-word heads the group. In cases of extreme displacement cross-references are given.

The principal parts of verbs are usually omitted, there being instead a reference to the lesson in which these have been presented. All masculine and neuter nouns of the second declension and all feminine nouns of the first declension are printed without the article; all other nouns have the gender indicated.

I

A

ἀ, see **δς**.

ἀ-βαρής *without weight* (**βάρος**).

ἀγαγεῖν, see **ἄγω**.

ἀγαθός -ή -όν *good*. See § 47 B, and s.v. **καλός**.

ἀγαλμα -τος (**τό**) *ornament, statue*.

ἄγαν *very much, too much*.

ἄγγος -ους (**τό**) *vessel (jar, urn, cof-fer, chest, etc.)*.

ἀγερ- ἀγορ-

ἀγείρω ἀγερῶ ἤγειρα *bring to-gether, gather*.

ἀγορά *assembly, market-place, market*.

ἄγγελος *messenger*.

ἄγγελία *message*.

ἀγγέλλω *bear a message, an-nounce*. Prin. pts. Less. L.

ἄγρα *hunting-expedition*.

ἄγρός *field, country* (opp. to the town); pl. *cultivated fields*. Cf. Lat. *ager*, Eng. *acre*.

ἄγω *lead*. Prin. pts. Less. LVIII.

γυναῖκα ἄγεισθαι *bring home a wife for oneself (or for another)*.

ἀγών -ώνος (**ὁ**) *a place of contest; contest*.

ἀγωνία *a struggle, agony*.

ἄ-δικος -ον (-ώτερος -ώτατος) *doing wrong, unjust* (δικη).

ἀ-δικέω -ήσω -ησα -ηκα *do wrong; injure* (Acc.).

ἄ-δικία *injustice*.

ἀδόλεσχος -ον *garrulous*.

ἄ-δολος -ον (Adv. ἀ-δολως) *without deceit*.

ἀ-δύνατος -ον *impossible* (δύναμαι).

ἄδω, F. ἄσσομαι, Past-Impf. ἦδον *sing.* Cf. ᾠδή *song*.

ἀεὶ *always, forever*. ὁ ἀεὶ ἐπι-θυμῶν *the one who for the time being desires*.

ἀ-θάνατος -ον *without death, immortal*.

ἀθλον *contest* (for a prize), *task*.

ἀθλον *prize*. ἀθλο-φόρος -ον *bearing away the prize*.

ἀθλητής (ὁ) *athlete*.

ἀθρόος -ᾱ -ον *in heaps, in crowds*.

ἀθυμία *want of spirit, discouragement*.

ἄ-θυμος -ον (Adv. ἀ-θυμως) *without spirit, discouraged*.

αἰδέομαι, F. αἰδέσομαι *be ashamed* (αἰδώς *awe, respect, shame*).

αιθήρ -ἔρος (ὁ, ἡ) *the upper air, sky*. Cf. *ether*.

αἰκία *insult, outrage*.

αἷμα -ατος (τὸ) *blood*. Cf. an-aemic, haematology.

αἰρέω *seize*, M. *take for oneself, choose*. Prin. pts. Less. LXXIV.

αἵρεσις -εως (ἡ) *a taking, choice*.

αἰσχ-

αἰσχροός -ᾱ -όν (αἰσχιῶν αἰσχιστος) *shameful*.

αἰσχύνω *disfigure, dishonor, M. be ashamed*. Prin. pts. Lessons LX, LXXV.

αἷτιος -ᾱ -ον *blame-worthy, responsible for* (Gen. § 117 a). τὸ αἷτιον *the cause*.

αἰχμή *point* (of a spear, etc.).

ἀκμάζω, F. -άσω *be at the highest point* (of prosperity, etc.). ἀκμή *culminating point, acme*.

ἀκοή *sense of hearing, act of hearing; report, saying* (ἀκούω).

ἀκολουθεῖω -ήσω *follow* (Dat.).

ἀκοντίζω *throw a javelin, hit with a javelin, aim at*.

ἀκόντιον *dart, javelin*.

ἀκούω *hear, listen to* (Gen. most common). Prin. pts. Less. LX. καλῶς (or κακῶς) ἀκούειν *to be well (or ill) spoken of*.

ἀκριβῶω -ώσω *make exact, understand thoroughly*.

ἀκριβής -ές (ἀκριβῶς) *exact, accurate*.

ἄκρος -ᾱ -ον *at the furthest point, topmost, outermost*. τὰ ἄκρα *the heights*.

ἄκων -ουσα -ον (for ἀ-έκων) *unwilling*.

ἀλήθεια (ἡ) *truth*.

ἀληθεύω -σω *speak the truth*.

ἀληθής -ές (§ 42; Adv. ἀληθῶς) *true*.

ἄλις *in crowds, in plenty, enough* (Lat. *satis*). ἄλις ἔχειν τῆς βορᾶς *to have enough of the food*.

ἀλίσκομαι, F. ἀλώσομαι, A. ἐάλων or ἤλων, P. ἐάλωκα or ἤλωκα *be captured* (used as the pass. of αἰρέω) (ἀλ- ἄλο-).

ἄλλά *but, yet*. § 181.

ἄλλος -η -ο *another* (of many). ὁ ἄλλος *the other*. ἄλλο τι ἢ . . . ; § 178, II a. ἄλλος ἄλλο λέγει, see p. 42. ἄλλως *otherwise*.

ἀλλήλων -οις -ους *each other*. § 20.
 ἄλλοτε *at another time (bre)*.
 ἄλλ. μέν . . . ἄλλ. δέ *at one time . . . at another time*. See p. 42.
 ἀλλότριος -ᾱ -ον *belonging to another, strange*. ἀλλότριος (ὁ) *stranger*.
 ἀλώπηξ -εκος (ῆ) *for*.
 ἅμα *at the same time*. §§ 175 c, 130 b. ἅμα μέν . . . ἅμα δέ *partly . . . partly*.
 ἀ-μαθής -ες *ignorant (μαθ-)*.
 ἀ-μαθία *ignorance*.
 ἄμαξα *wagon, carriage*. § 28 B.
 ἁμαρτάνω, F. ἁμαρτήσομαι, A. ἡμαρτον *miss, fail, err* (§ 115 c).
 ἁμαρτία *failure, error, sin*.
 ἁμαρτωλός -όν *erring, sinful*.
 ἀμείβω -ψω -ψα *change, exchange*, M. *do in turn, repay* (Acc.)
 ἀμείνων, see ἀγαθός.
 ἀ-μελέω -ήσω *have no care for* (Gen. § 115 h).
 ἀμήν *verily, so be it, amen*. (A Semitic word)
 ἀμφότερος -ᾱ -ον *each or both (of two)*. Usu. pl. ἀμφοτέρω *on both sides*. Neut. pl. common in appos. with two words, phrases, etc. ἀμφοτέρα *both*.
 ἄν = ἔάν.
 ἄν, § 145.
 ἀνά (ἀν') *up*. § 128. In comp.: *up, back, again* (with intensive force).
 ἀνα-βαίνω *step up, go up*. Less. LXXII.
 -γινώσκω (*recognize again*) *read*. Less. LXXII.
 -λαμβάνω *take up*. Less. LIII.
 -μένω *wait for*.
 -πείθω *persuade*. Less. LX.

-στᾶς, -οτήσῃς, see ἀν-ίστημι.
 -στρέφω -ψω -ψα *turn back, re-turn*.
 -τίθημι *set up, refer, ascribe*. Less. LXXXVI, and § 88.
 -τρέπω *turn up, upset, overthrow*.
 -φαίνω *show forth*. M. *appear*.
 -φέρω *carry up, offer, carry back, refer*.
 ἀν-αίρώ *take up, take up and carry away, make away with*, A. ἀν-είλον. Less. LXXIV.
 -εφάνην, aor. of ἀνα-φαίνομαι.
 -έχω *hold up, hold back*, M. *hold out, endure*. § 176, 2 a.
 -ίστημι. Less. LXXII.
 -οίγω -οίξω, A. -έψα *open*.
 ἀνάγκη *necessity*. ἐς ἀνάγκῃς ἀγεσθαι *to be led to the torture*.
 ἀναγκάζω -σω *compel, force*.
 ἀ-ἀμάρτητος -ον *unerring, blameless* (ἀμαρτάνω).
 ἀι-άξιος -ον *unworthy, undeserved*.
 ἀνήρ, Gen. ἀνδρός (ὁ) *man, husband, vir*.
 ἀνδρα-ποδίζω, F. -ιῶ, A. ἡνδραπόδισα *take captive and sell into slavery*.
 ἀνδρείᾱ *manliness*.
 ἀνδρῶν -ῶνος (ὁ) *the men's apartment*.
 ἄνεμος *wind*. Βορέας ἄν. *north wind*.
 ἀνευ *without*. § 130.
 ἀνθρωπος *human being (homo), man, fellow, chap*.
 ἀνθρώπειος -ᾱ -ον *human*.
 ἔ-νοσος -ον *without sickness*.
 ἀνπερ = ἔάν περ. § 194.
 ἀντί (ἀντ' ἀνθ') *instead of*. § 124 a.
 In comp.: *instead, in opposition, in return, against*.

ἀντι-δίδωμι *give in return, repay.*

-φῆμι *say in return.*

-φωνέω *sound in reply, reply.*

ἀντ-ερωτάω, A. -ηρόμην *ask in turn.*

ἀνθ-ίστημι, A. ἀντ-έστην *stand against.* Less. LXXII.

ἄξιος -ᾱ -ον *worth, worthy of* (Gen. § 117 a).

ἀξία *worth, value.*

ἅπαξ *once.*

ἁπᾶς ἅπαντα ἅπαν = πᾶς, κτλ.

ἀπάτη *trick, deceit.*

ἀ-πειθέω -ήσω *disobey* (Dat.).

ἀπειλή *boast, threat.*

ἀπειλέω -ήσω ἡπειλήσα *threaten* (Dat.).

ἄπειρ, see ὅσπερ and § 194.

ἀ-πήμων -ον, G. -ονος *without harm, unharmed* (πῆμα).

ἀ-πληστία *greediness* (πῖμπλημι).

ἁπλοῦς -ῆ -οῦν (ἁπλούστερος -τατος) *single, simple* (§ 41).

ἁπλοῖσθαι *behave simply, deal frankly.*

ἀπό (ἀπ' ἀφ') *from, away from.* § 124 b. In comp.: *from, back, completely.*

I. Compound Verbs:

ἀπο-βαίνω *step away, go away, result, issue.* Less. LXXII.

-βάλλω *throw away, lose.* Less. LIII.

-βλέπω *look (away from) toward.* Less. LXV.

-δείκνυμι *point out, show, appoint.* Less. LXXIV and § 90.

-δειλιάω -ἔσω *be utterly cowardly.*

-δεκατέω *give a tenth of* (as a tithe).

-δίδωμι *give back, pay, M. sell.* Less. LXXIX.

-θαυμάζω -άσομαι -σα *be completely surprised.*

-θνήσκω *die.* Prin. pts. Less. LIII.

-καλύπτω -ψω *uncover.*

-κλήω -ήσω -ησα *shut away from, shut out.*

-κρίνομαι *answer.* Less. LIV.

-κτείνω -κτενῶ -έκτεινα -έκτονα *kill* (κτεν- κτον- κτα-).

-λύω *set free (from).* § 79.

-πειράσομαι *make thorough trial of.* § 82 B.

-πέμπω -ψω -ψα -επέμφθην *send away.*

-τυγχάνω *fail to hit, fail.* Less. LVIII.

-φαίνω *show (forth).*

-φέρω -οίσω *carry away, carry back, pay* (tribute, etc.).

ἀπ-αγγέλλω = ἀγγέλλω.

-έθηκε *he put away, laid away.* Aor. of ἀπο-τίθημι. § 88.

-εἶμι *be going away.* § 93.

-ελαύνω -ελῶ -ήλασα *drive away.*

-ήλθον *went away.* Less. LIII.

-έχω *keep away from, have or receive in full.*

ἦ-ῆι *he was going away* (ἄπειμι).

-οικτιζομαι *complain loudly.*

-όλλυμι, F. -ολῶ -ώλεσα *destroy, lose, M. -όλλυμαι -ολοῦμαι,*

A. -ωλόμην *be destroyed, perish.* ἀπ-όλωλα *I am lost, am undone.*

ἀφ-ικνέομαι -ίξομαι -ἰκόμην -ἰγμαι *come from (a place) to, arrive.*

-ίστημι *make one stand away from, M. stand away from,*

revolt, etc. § 87, and Less. LXXII.

II. Compound Nouns, etc.:

ἀπο-γραφὴ *a writing off, register, census.*

ἀπο-δυτήριον *an (un)dressing-room.*

ἀπο-κάλυψις -εως (ἡ) *an uncovering.*

ἀπό-κρισις -εως (ἡ) *answer.*

ἀπό-σπασμα -ατος (τὸ) *a fragment.*

ἀπό-στολος *one who is sent, messenger (ἀπο-στέλλω).*

ἄ-πορος -ον *without a way, impassable, hard to deal with.*

ἀ-πορέω -ήσω *be without a way, be at a loss.*

ἀ-προσ-δόκητος -ον *unexpected. ἔξ ἀπροσδοκήτου unexpectedly.*

ἄπτω ἄψω ἤψα. Pl. pass ἤμμαι *fasten to, set on fire, M. lay hold of, cling to (§ 116 c).*

ἄρα *then.* § 182.

ἄρα . . . ; § 178, II.

ἀργός -όν *idle, lazy.*

ἀργός -ή -όν *gleaming.*

ἄργυρος *silver.*

ἀργύρια (τά) *silver mines (sc. μέταλλα).*

ἀργύριον *a small coin, money.*

ἀργυροῦς -ᾱ -οῦν (§ 41) *of silver.*

ἀρίσκω, F. ἀρίσω *please. ἀρίσκει μοι it pleases me.*

ἀριστός -ή -όν *pleasing, acceptable.*

ἀρετή *excellence, goodness, virtue.*

ἀριστερός -ᾱ -όν *on the left side. ἡ ἀριστερά the left hand (sc. χεῖρ).*

ἔξ ἀριστερᾶς χειρὸς *on the left.*

ἄριστος -η -ον *best; superl. of ἀγαθός. Cf. aristocracy.*

ἀρκίω, F. ἀρκίσω *ward off, be strong enough, be sufficient, satisfy.*

ἀρκά μοι *I am satisfied.*

τοῖς ἀγαθοῖς ἀρκίσθαι *be content with one's blessings.*

ἄρκτος (ἡ) *bear. Cf. arctic, Arotarus.*

ἀρνέομαι -ήσομαι, A. ἡρνήθην *deny, refuse.*

ἄρπαγή *a seizing. Cf. harpy.*

ἄρπάζω, F. ἀρπάξω *snatch up, carry off.*

ἄρπαξ -αγος (ὁ) *a plunderer, robber.*

ἄρτι *just now, a moment ago, just.*

ἀρχή *beginning, rule, sovereignty, office.*

ἀρχαῖος -ᾱ -ον *ancient.*

ἀρχι-τέκτων -ονος (ὁ) *chief-builder, architect.*

ἄρχω -ξω -ξα *begin, rule (Gen. § 115 g), M. begin.*

ἄρχων -οντος (ὁ) *ruler, archon.*

ἄ-σβεστος -ον *inextinguishable.*

ἄσμενος -η -ον *glad; usually with the force of the adverb, gladly.*

ἀσπάζομαι -άσομαι *welcome, greet.*

ἀσπαίρω *gasp, pant.*

ἀστήρ -ἑρος (ὁ) *a bright star (cf. τὰ ἄστρα the stars).*

ἀστέρας *a vertebra; pl. dice (orig. made from knucklebones).*

ἀστραγαλίζω *play with dice.*

ἀστρο-λόγος *astronomer.*

ἀστρο-νόμος

astronomy.

ἀστρο-νομικός -ή -όν *skilled in astronomy.*

ἄστυ -εως (τὸ) *town, city (§ 38).*

ἀστυ-γείτων -ονος (ὁ) *one who lives near one's city, neighbor.*

ἀ-σφαλής -ής (ἀσφαλῶς) *not liable to trip* (σφάλλω), *firm, safe*.

ἀ-σφάλεια (ή) *stability, security*.

ἀ-σχημος -ον *without form* (σχήμα), *misshapen, ugly*.

ἀτάρ *but, nevertheless*, Lat. *at*.

ἄτε *since*, § 175 e.

ἀ-τελής -ές *without an end, incomplete, without accomplishing one's purpose, free from tax, scot-free*.

ἀ-τιμάζω -άσω -σα, A. pass. ἡτιμάσθην *dishonor* (τιμή).

αὐ *in turn*, § 183.

αὐθις *again, back again*, § 183.

αὐθέντης (ὁ) *murderer, one who commits a deed with his own hand* (αὐτός).

αὐλή *court-yard, court*.

αὔριον *to-morrow*. ἡ αὔριον (sc. ἡμέρᾱ) *the tomorrow*. ἐς αὔριον *on the tomorrow*.

αὐτίκα *immediately*.

αὐτός -ή -ό *self*, § 106.

αὐτόν = ἑαυτόν.

ἀ-φανίζω *make unseen* (cf. φαίνω).

ἀ-φθογγος -ον *without speech, speechless*. Cf. diphthong.

ἄ-χαρις (ὁ, ἡ) ἄ-χαρι (τό) *without grace, unpleasant, ungracious*.

ἄχθος -ους (τό) *burden*.

ἄχθομαι *be burdened, vexed, annoyed*.

ἄχθῆναι, aor. pass. infin. of ἄγω.

B

βαδίζω *walk, go*. Prin. pts. Less. LXI.

βαθύς βαθεία βαθύ *deep*. § 44.

βαίνω *step, go*. Prin. pts. Less.

LXXII (βα-). βέβηκα *I stand*.

βάλλω *throw, throw at*, *hit*. Prin. pts. Less. LX (βελ- βολ- βαλ-).

βάρβαρος -ον *not Greek, foreign*.

βαρβαρικός -ή -όν *foreign, barbaric*.

βάρβιτος (ὁ, ἡ) = λύρᾱ *lyre*.

βαρύς βαρεία βαρύ *heavy*. § 44 (βαρ-).

βαρυ-σύμφορος -ον (-ώτερος -ώτατος) *weighed down by ill-luck*.

βαρύτης -τητος (ή) *heaviness, troublesomeness*.

βάσανος (ή) *a touch-stone, test, torture*.

βασανίζω -ιῶ *rub upon the touch-stone, test, torture*.

βασιλεύς -έως (ὁ) *king*.

βασιλεύω -σω -σα -κα *be king, rule* (§ 115 g).

βασιλειᾶ *queen*. § 28.

βασιλειᾶ *kingdom*.

βασίλειος -ον *kingly, royal*.

βασίλεια (τά) *palace*.

βεβρώκοι, see βιβρώσκω.

βέλος (τό) *missile (arrow, dart, etc.)*. See βάλλω.

βελτίων -ον, βέλτιστος *better, best*, § 47 B. Adv. βέλτιον.

βήσομαι, fut. of βαίνω.

βιβρώσκω, Pf. βέβρωκα *eat* (βορ-, βορά *meat*).

βίος *life, manner of living, livelihood*.

βιώσιμος -ον *to be lived*. οὐ βιώσιμον ἐστί *it is not meet to live*.

βλάβερος -α -ον *harmful*.

βλάβη *hurt, harm, mischief*.

βλάβπτω *harm*. Prin. pts. Less.

LX. Pf. pass. βέβλαμμαι.

βλέπω -ψομαι -ψα *look, see*. οἱ βλέποντες *the living*.

βληθείς, see βάλλω.

βοή *a shout.*

βοάω βοήσομαι ἐβόησα *shout.*

βοη-θῆω -ήσω -ησα (*τυν* *whēn* called) *aid, assist* (Dat.).

βορέας, see βιβρώσκω.

βορέας (ὁ) *the north wind Boreas.*

βοῦς (ὁ, ἡ) *ox, cow.* Pl. βόες. § 38.

βουκολία *ox-stall.*

βουκόλος *cowherd, herdsman.*

βουλή *will, determination, counsel.*

βουλεύω -σω -σα *take counsel, deliberate* Mid. βουλεύομαι -σομαι *take counsel with oneself, deliberate.*

βούλομαι *will, wish, be willing* Prin. pts. Less. LXXV.

βραδύνω *be slow, delay, loiter* (βραδύς *slow*).

βραχύς -εια -ύ *brief* § 44. Adv.

βραχύ *for a short time.*

βροτός *mortal* (μορ-). Poetic = ἄνθρωπος.

βωμός *altar.*

Γ

γάμος *wedding, marriage.*

γαμέω *marry.* Prin. pts. Less.

LXX. Mid.: *give oneself* (or one's child) *in marriage.*

γάρ, § 184.

γε, § 185.

γέγονα, see γίγνομαι.

γελᾶω γελᾶσομαι ἐγέλᾶσα *laugh.*

γέμω *be full of* (Gen.).

γένος -ους (τό) *race, family.* § 35.

γενεά *race, family, birth.* γενεᾷ *by race, by birth.*

γενναῖος -α -ον (*γενναιότερος* -ότατος) *well-born, noble.*

γίγνομαι *be born, become.* Prin. pts. Less. LX (*γεν- γον- γα-*).

Pl. γέγονα (Infin. γεγονέναι, i'art. γεγονώς -υια -ος).

γεραιότεροι (οἱ) *the elders.*

γέρων -οντος (ὁ) *old man.* Voc. γέρον.

γῆ (ἡ) *earth.* § 28 D.

γεωμέτρης (ὁ), *a land-measurer, geometer.*

γεωμετρία *geometry.*

γῆμας, aor. ptc. of γαμέω.

γῆρας (τό), Gen. γῆρως, Dat. γῆρῳ *old age* (γέρων).

γῆράσκω γῆράσομαι *grow old*

γιγνώσκω *come to know, recognize.* Prin. Pts. Less. LXXVII. A.

ἔγνων (γνώ, γνώην, γνώθι, γνώσθαι, γνώεις)

γλαῦξ, Gen. γλαυκός (ἡ) *owl.*

γλῶττα (or γλῶσσα) *tongue, language, speech*

γνώμη *thought, judgment, intelligence, resolve* (γιγνώσκω).

γνῶναι γινώσσομαι, see γιγνώσκω.

γόνα, Gen. γόνατος (τό) *knee.*

γούν (γε οὖν) *at any rate, at least.* § 186

γράφω -ψω -ψα -φα ἐγράφην *scratch, write, also draw, paint.*

γράμμα -ατος (τό) *picture, a written character, letter.* Pl. *letters* (of the alphabet), *writings, epistle, book, etc.* (for γράφ-μα).

γυμνος -ή -όν *naked, lightly clad, unarmed, etc.*

γυμνασιᾶ *exercise, also a lesson.*

γυμνάσιον *a school for gymnastic training.*

γυμναστικός -ή -όν *skilled in gymnastic exercises.*

γυνή, Gen. γυναικός (ἡ) *woman, wife.* § 39.

γωνία *angle, corner.*

Δ

δαίμων -ονος (ὁ) *divinity, spirit*.
κατὰ δαίμονα *by chance*.

δαιτυμών -όνος (ὁ) *a guest*.

δακρύω -σω -σα *weep*. δακρύσας
bursting into tears.

δαπάνη *expense*.

δέ, § 190. δ' οὖν, § 193.

δείκνυμι, A. pass. εἰδείχθην, *point out, show*. Prin. pts. Less.
LXXIV and § 90.

δειλός -ή -όν *cowardly*.

δειλία *cowardice*.

δεινός -ή -όν (-δτερος, -δατος, Adv.
δεινῶς) *terrible, wonderful*,
skilled. δεινός λέγειν *skilled in*
speaking.

δεινολογέομαι *complain loudly*.

δειπνον *dinner*.

δειπνέω -ήσω -ησα -ηκα *dine*.

δείσας, aor. part. *fearing*. See
δέδια, Less. LXVIII.

δέκα *ten*.

δεκαετής -ές *ten years old*.

δεκατὸς -ή -όν *tenth*.

δεσπότης (ὁ) *lord, master*. Voc.
δέσποτα.

δεῦρο *hither*.

δεύτερος -α -ον *second*. τὸ δεύτερον
(or δεύτερα) *then, next*.

δέχομαι *receive*. Prin. pts. Less.
LX.

δῶ δεήσω εἰδέησα *lack, need* (Gen.).
ἑνὸς (or δυοῖν) δέοντες εἰκοσι
twenty lacking one (or two).
δεῖ *there is need, one ought*
(Inf. n.); Past-Impf. ἔδει. πολ-
λοῦ δεῖ *far from (it)*, ὀλίγου
δεῖ *almost*. δέον -οντος (τὸ)
that which is needful. Mid.:
δέομαι *need, desire* (Gen.),

beg, request. Prin. pts. Less
LXXV.

δέω δήσω ἔδεησα δέδεκα *bind*.

δή, § 187.

δήλος -η -ον *clear*.

δηλὸς -ώσω -ωσα *make clear*. § 83.

δήμος *district, country, deme, people*.

δημόσιος -α -ον *belonging to the*
people or state, public. δημο-
σίᾳ *publicly*.

δήπου *certainly, of course*.

δήτα, § 187.

διά (δι') *through*, § 127. In comp.:
through, thoroughly, in different
directions, etc.:

I. Compound Verbs:

διαβάλλω *throw across, traduce*,
slander. θυγατρὶ διαβεβλημέ-
νος *accused by a daughter*.

-δείκνυμι -δείξω -έδειξα *show*
clearly.

-κλέπτω -ψω -ψα *succeed in*
stealing, keep alive by stealth.

-κομίζω -ιῶ -σα *carry through*,
carry.

-κρίνω *distinguish, decide*.

-λαμβάνω -λήψομαι -έλαβον
seize, arrest.

-λέγομαι -ξομαι -ελέχθην *con-*
verse with (Dat.). διαλεκ-
τέον (one) *must converse*.

-λύω -σω -σα *dissolve, break up*,
etc.

-τάττω -ξω -ξα *appoint, dispose*,
arrange.

-φέρω -οίσω *differ, differ from*
(Gen.).

-φθείρω *destroy utterly*. Pf.
pass. part. διεφθαρμένος.

-χράομαι -χρήσομαι -εχρησάμην
use up, destroy.

δι-αμείβομαι *exchange*.

-αλόν, aor. part. of δι-αιρέω *divide into parts.*

-εξ-έρχομαι *go (out) through.*

-εξ-ήει (δι-ἔ-ειμι) *he told, related.*

-ηγόμαι *narrate, describe.*
Less. LXXIV.

-οίω, see δια-φέρω.

-ορίζω *separate, define.*

II. Compound Nouns, etc.:

δια-φθορά *destruction (δια-φθείρω).*

δι-ότι *for the reason that; wherefore.*

δίαιτα *mode of life, board and lodging.*

δικάοσσι -αι -α *two hundred.*

διδάσκω *teach.* Prim. pts. Less.
LXVII.

διδάσκαλος *teacher.*

δίδωμι δώσω ἔδωκα *give.* See Less.
LXXIX.

δίκη *custom, right, justice, lawsuit, trial, penalty.*

Δίκη *Justice.* δίκην ἔχειν *to receive satisfaction.* δ. λαβεῖν *to receive punishment.*

δίκαιος -α -ον (-δρεος -δρατος, Adv. δικάως), *just, honest.* δίκαιός εἰμι *it is right for me to tell.*

δικαιοσύνη *justice.*

δῖς *twice.*

δισ-μύριοι -αι -α *twenty thousand.*

διώκω -ξομαι -ξα *pursue.*

δοκέω δόξω -ξα *think, suppose, seem.*

δόκιμος -ον *notable.*

δόξα *opinion.*

δοξάζω *imagine, think.*

δору Gen. δόρατος (τό) *shaft, spear, etc.* § 39.

δору-φόρος *spear-bearer.*

δοτέ *give.* See δίδωμι.

δοῦλος *slave.*

δοῦναι *to give.* See δίδωμι.

δράω -άσω -άσα *do.*

δύναμαι *be able* § 80.

δύναμις -εως (ή) *power.*

δυνατός ή -όν *able, powerful.*

δύο (Gen., Dat. δυοῖν) *two.*

δῶ, aor. subj. of δίδωμι.

δώδεκα *twelve.*

δωρεά = δῶρον *gift.* Acc. δωρεάν *as adv. freely.*

E

εἰ *him, § 21 b.*

ἐαυτοῦ -ής *of himself, etc.* § 23.

εἴν *if.*

εἰώ εἴσω εἴσαι *allow.* Verbal:

εἰπτόν, § 177

ἐβδομος -η -ον *seven (ἐπτά).*

ἐβδομήκοντα *seventy.*

εἶην, aor. of βαίνω.

ἐγγύς *near* (Gen. § 130).

ἐγHEMA, aor. of γαμέω.

ἐγνων, aor. of γινώσκω.

εἶδει *it was necessary, ought* (δέω).

ἐδόθην ἔδοσαν, see δίδωμι, § 89.

εἰθελω -ήσω -ησα *be willing, wish, be about (to).* Less. XXI.

εἴθηκα, aor. οἱ τίθημι, § 88.

ἔθνος -ους (τό) *band, tribe, nation.*

ἐθρεψα, aor. of τρέφω.

εἰ *you are* (εἰμι).

εἰ *if, whether.* εἰ μή *if not, unless.*

εἴτε . . . εἴτε *whether . . . or.*

εἰ γάρ *oh that!* (§§ 153, 162)

εἶδον, aor. of δράω.

εἰδέναι εἰδώς εἰδότες, see οἶδα (§§ 95, 50 C).

εἶην εἰμεν, see εἰμι, § 91.

εἴθε = εἰ γάρ *oh that!*

εἰκάζω -άσω -άσα *liken, compare, guess.*

εἰκός -ότος (τό) *likelihood*. **εἰκός** I. *Compound Verbs*:
 (ἐστι) *it is likely*. ὡς τὸ εἰκός *as is likely*.
εἰκών -όνος (ῆ) *likeness, image*.
εἰκοστός -ή -όν *twentieth* (εἰκοσι).
εἶλον *εἰλόμην*, see αἰρέω, Less.
 LXXIV.
εἶμα -ατος (τό) *dress, garment*.
εἶμι *I am going*. § 93.
εἰμί *be*. § 91. εἶναι *to be*. οὐκ ἔστι *it is not possible*.
εἴπερ *if really*. § 194.
εἰπόμεν, see ἔπομαι.
εἶπον *I said*. Less. LIII.
εἶρηκα *I have said*; see φημί, § 94.
 τὰ εἰρημένα *the things that have been said*.
εἰρήνη *peace*.
εἰς μία ἓν *one*.
εἰς (or ἐς) *into, to*. § 126. In comp. : *into, to, in* :
εἰς-αγγέλλω, A. -ἡγγεῖλα *announce*.
-ακοντίζω *throw javelins at* (Acc.).
-εἶδον (-ίδης -ιδεῖν, etc.), aor. of **εἰς-οράω** *look into, look upon, view*.
-έρχομαι, F. -ελεύσομαι (*more common εἰς-εἰμι*), A. -ἤλθον *go in, come in*.
-εἶμι (-ἰω -ιέναι, etc.) *be going in*. § 93. **εἰς-ἦε** *he (it) entered*.
εἰσομαι, fut. of οἶδα, § 95.
εἶσω = ἴσω.
εἶτα *then* (i.e. *next, or therefore*).
εἶχον, past-impf. of ἔχω.
εἶωθα, (part. *εἰωθώς*) *I am accustomed*.
ἐκ (before a vowel, ἐξ) *out of, from*. § 124. In comp. : *out of, also completely*.

ἐκ-βάλλω *throw out*; of a river, *empty*.
-δέχομαι -δέχομαι -εδεξάμην *receive from, succeed to*.
-θεῖναι, aor. infin. of **ἐκ-τίθημι** *put out, expose*.
-καλύπτω -ψω -ψα *uncover*.
-κειμαι *lie exposed*.
-κομίζω -ιῶ -σα *carry out*.
-πέμπω -ψω -ψα *send out*.
-τρέφω -θρέψω -έθρεψα *bring up, rear*.
-φαινῶ -φανῶ -έφηνα (aor. part. *ἐκ-φηνῶς*) *reveal, show*.
ἐξ-άγω -άξω -ήγαγον *lead out, lead away*.
-αἰρέω, A. **εἶλον** (-έλω, etc.) *take out, expel*.
-αμαρτάνω *miss, err, do wrong*.
-ανδραποδίζομαι *utterly enslave*.
-απατάω *deceive utterly*.
-εγείρω *awaken*. A. pass. **ἐξ-ηγέρθη** *awoke*.
-επλάγην *was astonished*, aor. pass. of **ἐκ-πλήττω** *strike out*.
-επλησα *fulfilled*, aor. of **ἐκ-πίμπλημι**.
-ειργάσω *you wrought*, aor. of **ἐξ-εργάζομαι**.
-έρχομαι *go out*.
-εστι(ν) *it is permitted*. Infin. **ἐξ-εἶναι**.
-ετάζω *examine, test*.
-ευρίσκω -ευρήσω -εὑρον *find out, discover*.
-ῆ, subj. of **ἐξ-εστι**.
 II. **Compound Nouns, etc.** :
ἐκ-γονος *child*.
-θεσις -εως (ῆ) *a putting out, exposure*.
-λογία *choice, selection*.

ἐκάτερος -ᾱ -ον *each* (of two).

ἐκαστος -η -ον *each* (of many).

ἐκεῖ *there, yonder.*

ἐκεῖθεν *from there.*

ἐκεῖνος -η -ο *that (one), he, she,*
etc. § 25.

ἐκέκλητο, see καλέω.

ἐκκαίδεκα *sixteen* (ξξ).

ἐκλήθην, see καλέω.

ἐκτός -ή -όν *sixth.*

ἐκὼν ἐκούσα ἐκόν *willingly, intention-*
ally.

ἐλάττων -ον (ἐλάσσων -ον) *less.*

§§ 47 B, 48.

ἐλάχιστος -η -ον *least.*

ἐλέγχω -ξω *cross-question, refute,*
convict.

ἐλεύθερος -ᾱ -ον (-ώτερος -ώτατος)
free, fit for a freeman.

ἐλεύσομαι ἔλθης, etc., see ἔρχομαι.

ἔλκω, Past-Impf. εἰλκον *drag,*
draw.

ἔλοιμι ἐλεῖν ἐλέσθαι, see αἰρέω.

ἐλπίς (-ιδος (ή) *hope, expectation.*

ἐλπίζω, A. ἤλπισα (part. ἐλπίσας)
hope, expect, believe.

ἐμ-, see ἐν.

ἐμαυτοῦ -ης *of myself.* § 23.

ἐμός -ή -όν *my, mine.*

ἐν (in comp. also ἐγ-, ἐλ-, ἐμ-, ἐρ-)
in, on, among. § 125. In
comp. : *in, at, etc.*

I. Compound Verbs:

ἐμ-βάλλω *throw in.*

-πίπτω, Aor. subj. ἐμ-πέσω *fall*
in, fall upon.

ἐν-δείκνυμαι -ξομαι -ξάμην *display,*
display oneself.

-δύομαι -δύσομαι -εδυσάμην *en-*
ter into, put on.

-έχω, Past-Impf. ἐν-είχον *have*
within, cherish.

-τέλλομαι, A. -ετέλλαμην *enjoin,*
command.

II. Compound Nouns, etc. :

ἐμ-ποδών (- ἐν ποσὶ ὧν) *in the*
way.

ἐμ-προσθεν *in front of, earlier*
(Gen.).

ἐμ-φάνης -ές *clear, unrestrained*

ἐμ-φρων -ον, Gen. -ονος *sensible,*
rational.

ἐν-αντίον *opposite, in the presence*
of (Gen.).

ἐν-δον *within* (Gen.), *at home.*

ἐν-θα *there, thereupon, where*

ἐν-θάδε *here, there.*

ἐν-θεν *thence.*

ἐν-ταῦθα *here, in this case, there,*
thereupon.

ἐν-ταυθοῖ *hither, here.*

ἐν-τεῦθεν (also τὸ ἐν-τῷθεν) *hence,*
thence, henceforth.

ἐν-τολή *command* (ἐν-τέλλομαι).

ἐν-τός *within, on this side of*
(Gen.).

ἐν-ύπνιον *dream* (ύπνος).

ἐν (ἐνός, ἐνί), see εἰς

ἐνεκα ἕνεκεν *for the sake of, on ac-*
count of (Gen.). § 130.

ἐνιαυτός *year.*

ἐοικε(ν) *it is likely, it is like.*

ἐορτή *festival, holiday.*

ἐξ, see ἐκ.

ἐξω ἐξωθεν *outside of* (Gen.).
§ 130.

ἕξ *six.*

ἑξακισχίλιοι -αι -α *six thou-*
sand.

ἑξήκοντα *sixty.*

ἑξῆς *in a row, next.*

ἐπαθον, see πάσχω.

ἐπεὶ ἐπειδὴ *when, since.*

ἐπειδάν *whenever.*

ἔπεισον, see πείτω.

ἐπί (ἐπ', ἐφ') upon, on, towards, etc. § 129 b. In comp. : upon, towards, against, over, etc.

I. Compound Verbs :

ἐπι-γίγνομαι, A. -εγενόμην come into being after, come upon.
χρόνου ἐπι-γίγνομένου as time passed.

-δείκνυμι, Past-Impf. ἐπ-εδείκνυν display.

-δημέω -ήσω -ησα -ηκα be in town, come to town, etc.

-θίμενος, aor. part. middle of ἐπι-τίθηναι.

-καλέομαι call, summon.

-κατα-σφάζω, Aor. infin. -σφάξαι slay upon.

-μελέομαι have charge of, care for (Gen.).

-μέμφομαι find fault (with), blame.

-σπένδω pour a libation upon.

-στάς -στάσα, see ἐφ-ίστημι.

-τάττω command. τὰ ἐπι-ταττόμενα the commands.

-τελέω, Past-Impf. -τέλουν bring to completion.

-τίθηναι -θήσω -έθηκα place upon. § 88.

-τρέπω -ψω entrust to (Dat.). Verbal : ἐπι-τρέπτέον. § 177.

-τυγχάνω -τεύβομαι -έτυχον meet with (Dat.), obtain, receive (Gen.).

ἐπι-αινέω -έσομαι -ήνεσα praise.

-ακούω -σομαι -σα listen to, hear (Gen.).

-αν-έρχομαι, A. ἐπ-αν-ήλθον go back, return.

-έβην, aor. of ἐπι-βαίνω set foot on, mount upon (Gen.).

-ελήλυθα, pf. of ἐπ-έρχομαι come to, visit.

-ερωτάω, A. -ηρόμην ask.

-εσ-έρχομαι come in (in addition to).

-ήραξα, aor. of ἐπ-αράττω close with a slam.

-ίσταμαι -στήσομαι understand. § 80.

-όψομαι, fut. of ἐφ-οράω.

ἐφ-ίστημι ἐπι-στήσω, 2 A. ἐπ-έστην set or place upon (or over). δνειρος ἐπ-έστη αὐτῷ a dream appeared to him.

-οράω ἐπ-όψομαι ἐπ-εἶδον over-see, observe, view.

II. Compound Nouns, etc. :

ἐπ-άγγελμα -ατος (τό) promise, profession.

ἐπ-αινος praise.

ἐπ-αυλις -εως (ή) cattle-shed, hut.

ἐπ-εῖτα thereupon, then.

ἐπι-θύμια desire.

ἐπι-στάτης (ὁ) overseer, chief, master.

ἐπι-τελής -ές brought to an end.

ἐπι-τήδειος -α -ον (-ότερος -ότατος, Adv. ἐπιτηδείως) suitable, serviceable (deriv. obscure).

ἐπί-τροπος trustee, administrator.

ἐπι-χείρημα -ατος (τό) attempt.

ἐπι-χώριος -α -ον belonging to the country.

ἔπομαι ἔψομαι, Past-Impf. εἰπόμην follow (Dat.).

ἔπος -ους (τό) word, verse.

ἐπριάμην, aor. of ὠνόεμαι buy.

ἐράω love passionately, desire (Gen.).

ἐραστής (ὁ) lover, admirer.

ἔργον work, deed. ἔργα (τά) cultivated fields, etc.

ἐρέσθαι ἐρήσομαι ἔρωμαι, see ἐρωτάω.

ἔρέω *shall say*, fut. of φημί.

ἔρημος -ον (-ότερος -ότατος) *desolate, deserted.*

ἔρια (τά) *wool.*

ἔρις -ιδος (ἡ) *strife.*

ἔριστικός -ή -όν *contentious.*

ἐρρήθην *was said*, aor. pass. of φημί.

ἔρχομαι *come, go.* Prin. pts. Less. LXI.

ἔρως -ωτος (ὁ) *love* (esp. of sexual passion). Ἐρως (ὁ) *Love.*

ἐρωτικός -ή -όν (Adv. -ῶς) *amorous, erotic.* ἐρωτικῶς ἔχω *I passionately desire.*

ἐρωτάω *ask* (a question). Prin. pts. Less. LIV.

ἐρώτημα -ατος (τό) *a question.*

ἐρώτησις -εως (ἡ) *a questioning.*

ἔσθης -ἡτος (ἡ) *clothing, garment.*

ἔσθω, F. ἔδομαι, A. ἔφαγον *eat*; with gen. *eat of.*

ἔσκεμαι, pf. of σκοπέω.

ἔσομαι, fut. of εἶμι (§ 91).

ἐστέρημαι, pf. pass. of στερέω *deprive of.*

ἔστηκα ἑστάναι ἑστώς -ῶτος, pf. forms of ἵστημι (§ 87).

ἔστησα ἔστην, see ἵστημι.

ἔσχον, see ἔχω.

ἔσω = εἴσω *within* (§ 130).

ἑταῖρος (ὁ) *comrade.* ἑταῖρᾶ (ἡ) *companion* (i.e. a woman who is not a lawful wife).

ἑταιρείος -ᾶ -ον *pertaining to companions.* Ζεὺς ἑτ. *Zeus who presides over fellowship.*

ἐτίθαπτο, see θάπτω.

ἔτεκε(ν), see τίκτω.

ἑτερος -ᾶ -ον *one of two, the other.*

ἐτι *still, furthermore.*

ἔτοιμος -η -ον *ready.*

ἐτοιμασίᾳ *readiness, preparedness.*

ἔτος -ους (τό) *year.*

εὖ *well.* εὖγε *well done, good!*

εὖ-δαίμων -ον, Gen. -ονος *blest with a good genius, happy.*

εὖ-δαίμονέω -ήσω *be happy.*

εὖ-δαίμονιά *happiness.*

εὖ-δαίμονίζω *deem happy.*

εὖ-δόκιμος -ον (-ώτερος -ώτατος) *having a good repute, famous.*

εὖ-δοκιμέω -ήσω *be esteemed, be famous.*

εὖ-ειδής -ές *having a beautiful appearance.*

εὖ-κλειᾶ *reputation.*

εὖ-κόλος -ον (Adv. εὖ-κόλως) *contented with one's food (κόλον), satisfied, calm, etc.*

εὖ-λογία *praise.*

εὖ-πορος -ον *easy to pass through; full of resources, rich.*

εὖ-πορέω -ήσω *be prosperous; find a way, able (to do).*

εὖ-τυκτος -ον *well-made* (τεύχω)

εὖ-τυχέω -ήσω *be εὖτυχής, be fortunate* (τύχη).

εὖ-χαριστέω *thank* (Dative).

εὖ-ωχέω -ήσω, A. pass. -ήθην *entertain sumptuously* (ἔχω)

εὐθύς εὐθεία εὐθύ *straight. εὐθύς straightway. εὐθύ (straight) toward* (Gen. § 130). *εὐθεία (ἡ) straight line* (γραμμῇ), *straight road* (ὁδός).

εὐνούχος *eunuch.*

εὐρίσκω εὐρήσω εὐρον εὐρηκα εὐρόην *find.*

εὐχή *prayer.*

εὐχομαι -ξομαι *pray, pray to* (Dative).

ἐφ-, see ἐπί.

ἔφαγον, see ἐσθίω.

ἐφ-ἑστιος -ον at one's hearth. Z.

ἐφ. Zeus who presides over hospitality.

ἔφην I said (φημι).

ἐχθρός -ῆ -όν hostile.

ἔχω (Past-Impf. εἶχον) ἔξω ἔσχον

(infin. σχεῖν, part. σχών) hold, have, Aor. get. Less. LVI.

ἐν νῷ ἔχειν have in mind, intend.

συγγνώμην ἔχειν pardon.

λόγον οὐδένα εἶχε he paid no heed.

οὐκ ἔχω λέγειν I cannot tell.

εὖ ἔχει it is well. οὕτως

ἔχει it is so. καλῶς ἔχω I am well.

ἀθρόμως ἔχον being discouraged.

ὀργῇ ὥς εἶχε in wrath just as he was (i.e. without delay).

εἶωπα I have seen (ὁράω).

ἕως until, so long as (see § 170).

ἐώσι(ν) they allow (ἐάω).

ζάω (infin. ζῆν) ζήσω and ζήσομαι live.

ζωή life.

ζῶον animal.

ζωγράφος one who paints from life, painter.

ζεύγος -ους (τό) yoke or team (of mules, etc.).

ζεύγλη yoke-strap.

ζῆλος rivalry, emulation.

ζηλός -ώσω -ωσα vie with, be jealous of; deem happy.

ζητέω -ήσω -ησα seek.

Η

ἦ truly, surely. ἦ γάρ; § 184. ἦ που I suppose. See § 178, II.

ἦ or, than. ἦ . . . ἦ either . . . or.

ἄλλο τι ἦ; §§ 178, II; 188.

ἣ (fem. dat. of ὅς) in which way, in which place, where.

ἦα I went (εἶμι, § 93).

ἦβάω be young (ἦβη youth).

ἦγαγον ἦγον, see ἄγω.

ἡγέομαι -ήσομαι I, lead the way, lead (Acc.), be one's (Dat.)

leader in something (Gen.).

II, think, suppose. § 179, I.

περὶ πολλοῦ ἡγεῖσθαι hold in high esteem.

ἦδη by this time, already; forthwith.

ἡδύς ἡδεῖα ἡδύ (ἡδίων ἡδιστος,

§ 47 A; Adv. ἡδέως) pleasant,

sweet. Adv. with pleasure.

ἡδονή pleasure.

ἡδομαι, F. ἡσθήσομαι, A. ἡσθην delight oneself with, take pleasure in (Dat.).

ἦει(ν) he went (εἶμι, § 93).

ἥκιστα least, by no means!

ἡκολούθουν, past-impf. of ἀκολουθεῖω.

ἦκα ἦξω have come.

ἡλίθιος -α -ον stupid.

ἡλιξ -ικος (ὁ, ἡ) one of the same age, companion.

ἡλικία age, prime of life. ἡλικιᾶν ἔχειν be of age.

ἡλικιώτης (ὁ) comrade.

ἡμαι sit (§ 96).

ἡμέρᾱ day. πᾶσαν ἡμέρᾱν every day. καθ' ἐκάστην ἡμέρᾱν each day.

ἐκάστης ἡμέρᾱς on each day.

δὺς τῆς ἡμέρᾱς twice a day.

ἡμέρος -ᾱ -ον tame.

ἡμέτερος -ᾱ -ον our.

ἡμι- half (an inseparable prefix, = *sēmi*).

ἡμι-μναῖον a half-mina (= c. :

ἡμισυς -εια -υ half.

ἦν = ἔάν.

ῆν *I was* (εἶμι, § 91).

ῆναι (αι) *reins*.

ῆνιο-ποιεῖον *a harness-maker's shop*.

ῆνι-οχος *driver* (ἔχω).

ῆνικα *when*. See § 170.

ῆ περ, see ῆ and § 194.

ῆρέθην, aor. pass. of αἰρέομαι *choose*.

ῆρνείτο, see ἀρνέομαι.

ῆρόμην, ῆρώτων, see ἔρωτάω. Less.

LIV.

ῆρως (ὁ), Pl. ῆρως *warrior, hero*.

ῆσαν *they went* (εἶμι, § 93).

ῆσαν *they were* (εἶμι, § 91).

ῆσθην *was pleased* (ἡδομαι).

ῆσυχᾷ *stillness, quiet*.

ῆτοι . . . ῆ *either . . . or*.

ῆττων -ον, Gen. ῆττονος less (§§ 47 B, 48). οὐδὲν ῆττον *none the less*.

ῆττήθην, aor. pass. of ῆττάομαι *be weaker than* (Gen.), *be worsted*.

ῆχα, see ἄγω.

ῆχέω -ήσω *sound, ring, peal*.

ῆψησε, aor. of ἔψω *boil*.

Θ

θάλαμος *chamber, store-room*.

θάλαττα (or θάλασσα) *sea*. κατὰ θάλατταν *by sea*.

θάνατος *death*.

θανεῖν = ἀπο-θανεῖν.

θανατόω -ώσω *put to death*.

θάπτω θάψω ἔθαψα, Aor. p. ἐτάφην *bury*.

θάρρει *take courage!* imperative of θαρρέω *be of good cheer*.

θαυμάζω -άσομαι *wonder, be surprised*. Less. LX.

θεάομαι *gaze at, view*. Prin. pts. Less. LXV.

θεῖναι, θεῖς, see τίθημι. § 88.

θεός (ὁ, ἡ) *god, goddess*. Voc. θεός, πρὸς θεῶν *by the gods!*

θείος θείᾱ θείον *divine*.

θεο-μάχος -οι *fighting against God*.

θέλω, see ἐθέλω.

θεμένη, θέιτες, see τίθημι.

θεράπων -οντος (ὁ) *an attendant, servant*.

θεραπεύω -σω *serve, court, take care of, treat medically*.

θετέον *we should place* (τίθημι).

θέω, F. θεύσομαι *run*. ἔθει *he ran* (θευ- θε-).

θεωρέω -ήσω *view, contemplate*.

θεωρίᾱ *a viewing, contemplation*.

θήκε = ἔθηκε (τίθημι).

θήρ, Gen. θηρός (ὁ), and θηρίον (τό) *a wild animal, beast*.

θηριώδης -ες (-έστερος -έστατος) *infested with wild beasts*.

θήρᾱ *a hunting of wild beasts; prey*.

θηρευτής (ὁ) *hunter*.

θησαυρός *treasure, treasure-chamber*.

θνήσκειν = ἀπο-θνήσκειν.

θνητός -ή -όν *mortal* (θάνατος).

θρέψω, fut. of τρέφω.

θρίξ (ἡ), Gen. τριχός, Dat. Pl. θριξί *hair*.

θυγάτηρ -ατρός (ἡ) *daughter*.

θύρᾱ *door*.

θυρεός (door-stone), an oblong shield.

θυρωρός *door-keeper* (ὀράω).

θύω -σω -σα -κα *sacrifice, offer sacrifice*.

θωπεύω -σω -σα *flatter*.

θώραξ -ᾱκος (ὁ) *breast-plate*.

I

ιδεῖν, ἰδών, see ὀράω, εἶδον.

ἰδοῦ *lo! behold!*

ἴδιος -ᾱ -ον *one's own, private.*

ἰδιώτης (ὁ) *a private citizen; one who has no professional knowledge; an awkward fellow.*

ἵνα *to be going* (εἶμι, § 93).

ἱερός -ᾱ -όν *divine, holy.* ἱερόν (τό) *temple, holy place.* ἱερά (τά) *offerings.*

ἱερεὺς -εως (ὁ) *priest.*

ἱερεῖα *priestess.*

ἱερίον *animal for sacrifice.*

ἴζω, see καθ-ἴζω. Less. LXXIII.

ἴθι *come!* (εἶμι, § 93). See § 171.

ἱκανός -ῆ -όν (Adv. ἱκανῶς) *sufficient, able, worthy.*

ἱλάσθητι *be gracious!* a late aor. pass. impv. of ἱλάσκομαι *ap-
pease.*

ἵμερος *yearning, desire.*

ἵνα *in order that.* See § 160.

ἵππος (ὁ, ἡ) *horse, mare.*

ἵππεύς -εως (ὁ) *horseman.*

ἵππο-κόμος *groom.*

ἴσᾱσι(ν), ἴσθι, ἴσμεν, see οἶδα, § 95.

ἴσος ἴση ἴσον *equal.* Adv. ἴσως *equally; perhaps, probably.*

ἴσθημι στήσω *make a thing stand.*

See Less. LXXII. ἐστήσαντό με βασιλεῖα *they made me king.*

ἰστός *anything set upright; mast, loom, etc.*

ἰσχύς -υός (ἡ) *strength.*

ἰσχύω *be strong.*

ἰσχυρός -ᾱ -όν (-ότερος -ότατος) *strong.*

ἴτε ἴωμεν, see εἶμι, § 93.

K

καθάπερ *just as* (κατά, α, περ).

καθαίρω καθάρῳ ἐκάθηρα ἐκαθάρθην *purify.*

καθαρός -ᾱ -όν *clean, clear, free from pollution.*

κάθαρσις -εως (ἡ) *purification.*

καθάρσιος -ον *purifying.*

καί *and, even, also.* § 189.

καίπερ *although* (reg. with part., § 175 d). § 194.

καίτοι *and yet.* § 196.

καιρός *due measure, the right point of time, opportunity.*

καίω and κᾶω καύσω *kindle, burn.* Less. LXX.

κακός -ῆ -όν (κακίων κακίστος, Adv. κακῶς) *bad, ill-born, craven, worthless.* κακῶς ἔχω *I am ill.* κακίον ἐστί *it is worse.*

κακοῦργος -ον *doing harm* (φεργ-).

κακουργέω *do ill.*

καλέω *call.* Prin. pts. Less. LX. *

καλός -ῆ -όν (καλλίων κάλλιστος, Adv. καλῶς) *beautiful, noble.* καλῶς ἔχω *I am well.* κάλλιστα *most nobly.* καλὸς κάγαθός *possessing the qualities which usually pertain to the well-born and well-bred, gentleman.*

κάλλος -ους (τό) *beauty.*

καλύπτω -ψω -ψα *conceal.*

κάμηλος (ὁ, ἡ) *camel.*

κάμνω *labor, be weary, suffer.*

κάν = καὶ ἐν. κᾶν = καὶ ἐάν or κ. ἄν.

κανοῦν (τό) *basket.* § 29 C.

καρδίᾳ *heart.*

κατά (κατ' καθ') *down, down from, against, according to, etc.* In comp.: *down, against, etc.; often merely intensive.* § 127 b.

I. In Compound Verbs:

κατα-βαίνω *come down.* κατα-έβαινε ἐς λιτάς *he ended by*

- beseeching.* κ. λέγων *he ended by saying.*
- βάλλω *throw down, put down, scatter (seed, etc.).*
- δικάζω *render judgment against (gen. of the person: acc. of the penalty).*
- δοκέω *suppose, guess.*
- θνήσκω, poetic. = ἀπο-θνήσκω.
- καλύπτω, Pf. pass. κατα-κεκάλυμμαι *cover up.*
- κείμαι *lie down.* § 97.
- κοιμάω *sleep through.* κατα-κοιμήθη *fell asleep.*
- λαμβάνω -λήψομαι -λάβω *seize upon, catch, find.*
- λείπω -ψω -λιπον *leave, leave behind.*
- λύω -σω -σα *break down, put down, dissolve, end, etc.; unyoke, hence lodge, be a guest.*
- μανθάνω -μαθήσομαι -έμαθον *learn thoroughly, observe (accurately), perceive.*
- νοέω -ήσω -σα -κα *observe carefully, consider.*
- στρέφω -ψω, Pf. pass. -έστραμμαι *turn down, overturn, subdue.*
- τίθημι -θήσω *put down.* § 88.
- φρονέω -ήσω *despise (Gen. § 116 h).*
- χράσομαι -χρήσομαι -εχρησάμην *use up, destroy.*
- κατ-ακούω *hear and obey, overhear (Gen.).*
- εργάζομαι -άσσομαι -εργασάμην *achieve.*
- έχω -έξω, Impf. -είχον. A. -έσχον *hold down, restrain, occupy.*

- ήλθον *go (or come) down, return.* Less. LXI.
- οικτίρω *pity*
- καθ-έξομαι *sit down.* Less. LXIII.
- εύδω -ευδήσω *lie asleep.*
11. Compound Nouns, etc.:
- κατα-γέλαιος -ον *ridiculous (γελάω).*
- κατ-αντικρύ *opposite (Gen. § 130).*
- κατά-σκοπος *spy, inspector (σκοπέω).*
- κάτω *downwards, beneath, in the world below.*
- καύτη = καὶ αὐτή.
- κείμαι *lie.* § 97; see κατά-κείμαι.
- κείκηνται, see κτάομαι.
- κελεύω -σω -σα -κα -σθην *urge, command.*
- κέρδος -ους (τό) *gain, profit.*
- κερδαίνω κερδαῖν *gain, make profit.*
- κεφαλή *head.*
- κήρυξ ὕκος (ὁ) *herald.*
- κιθαρωδός *one who plays and sings to the lyre (κιθάρα).*
- κίνδυνος *danger, risk.*
- κινδυνεύω -σω -σα *dare, take a risk, hence κινδυνεύει it is likely, possibly.*
- κλαυθμός *weeping, wailing (κλαίω, κλείω (older form κλήω) κλείσω (κλήσω) έκλεισα (έκλησα) shut.*
- κλέος -ους (τό) *report, fame, glory.*
- κληρονομέω -ήσω *inherit.*
- κλίνω κλινῶ *lean.* Less. XLVIII.
- κλίνη *couch, bed.*
- κλώψ, Gen. κλωπός (ὁ) *thief (κλέπτω).*
- κοινός -ή -όν *shared in common. τὸ κοινόν the State. κοινή in common.*

- κόσμος *order, ornament, universe.* λανθάνω *escape one's notice.* Less.
 οὐδενὶ κόσμῳ *in disorder.* LVI. § 176, 2 c.
 κοσμέω -ήσω -ησα *order, arrange, deck, adorn.* λαχούσα, see λαγχάνω.
 κράτος -ους (τό) *strength, power, rule.* λείαινα, fem. of λέων.
 κρατέω -ήσω *have power, be master of* (Gen. § 115 g). λεγ-λογ-
 κρίας (τό), Pl. κρία (τά), Gen. κρεῶν *flesh, meat.* λέγω tell, say. καλῶς τινα λ.
 κρείττων κρείττον *better.* § 47 B. *speak well of one.*
 κρίνω κρίνῳ ἔκρινα *distinguish, decide, judge.* λόγος *word, speech, reason, tale, report, account, reckoning.*
 κρούω -σω -σα *strike, knock.* λέγω and λέγομαι *collect.*
 κρύπτω -ψω -ψα *conceal.* λειπ-λοιπ-λιπ-
 κρύπτω -ή -όν *hidden, secret.* λείπω -ψω ἔλιπον λέλοιπα ἐλείφθην
 κτάομαι κτήσομαι *acquire, come to possess, possess.* Prin. pts. *leave.*
 Less. LXXIV. λείμμα -ατος (τό) *remnant.*
 κτήμα -ατος (τό) *possession, property.* λοιπός -ή -όν *remaining, the rest, (τό) λοιπόν henceforth.*
 κυβερνήτης (ὁ) *pilot.* λέων -οντος (ὁ) *lion.*
 κύκλος *circle.* κύκλῳ *in a circle.* λιῖαν *very, very much, too much.*
 κύων, Gen. κυνός (ὁ, ἡ) *dog, bitch.* λιπαρής -ες (Adv. λιπαρῶς) *persevering, earnest.*
 κυνηγέσιον *pack of hounds, kennel* (ἡγέομαι). λίσσομαι *beseech.* Poetic (λιτ-).
 κύριος -ᾱ -ον *having authority; master, mistress.* λιτή *entreaty, prayer.*
 κώδιον *sheepskin, fleece.* λύκος *wolf.*
 κωλύω -σω -σα -κα *prevent.* λύπη *pain, grief.*
 κώμη *village.* λυπέω -ήσω *distress, grieve.* Pass.
 κωφός -ή -όν *dull, dumb, deaf, deaf and dumb.* *be grieved.*

Λ

- λαγχάνω λήξομαι ἔλαχον *obtain lot, obtain* (ληχ- λαχ-).
 λαγώς, Acc. λαγών (ὁ) *hare.*
 λαμβάνω λήψομαι ἔλαβον *take, grasp, receive.* Less. LX.
 λαμπρός -ᾱ -όν (-δτερος -ότατος) *bright, brilliant* (λάμπω).
 μά, see § 113 g.
 μαθ-
 μάθημα -ατος (τό) *lesson.*
 μάθησις -εως (ἡ) *act of learning.*
 μαθητής (ὁ) *pupil.*
 μανθάνω *learn.* § 84 and Less.
 LIII.
 μακάριος -ᾱ -ον *blessed, happy.* ὁ
 μακάριε *my friend.*
 μακαρίζω -ιῶ *deem happy.*

M

μακρός -α -ον *long, far*. μακρῶ *by far*.

μακρόθεν *from afar, afar*.

μάλα *very*. μάλλον *more*. μάλιστα *most, especially*. μάλα γε and μάλιστα γε *certainly!* μᾶλλον . . . ἢ *rather than*. ὅτι μάλιστα, ὡς μάλιστα *as much as possible*.

μαίνομαι *μανοῦμαι rage, be mad* (μανία).

μάντις -εως (ὁ) *seer*.

μαντεῖα *oracular response*.

μάρτυς, Gen. μάρτυρος (ὁ) *witness*.

μαρτύρομαι *call one to witness*.

μάστιξ -ίγος (ἡ) *goad, whip*.

μαστιγῶ -ώσω *whip, flog*.

μάτην *in vain, idly, without reason*.

μέγας μεγάλη μέγα *large*. § 45.

Adv. μέγα and μεγάλως *greatly*.

Comp. μείζων μείζον. Super. μέγιστος. § 47

μειδιάω, A. ἐμειδίασα *smile*.

μειράκιον *lad*.

μέλας μέλαινα μέλαν *dark, black*.

μέλλω μελλήσω *intend (be about, be certain, be destined) to do* (Inf.).

μέλος -ους (τό) *limb*. κατὰ μέλη *limb by (or from) limb*.

μέλος -ους (τό) *song, tune, lyric versè*.

μελοποιός *lyric poet*.

μέλω *be an object of care*. ταῦτά μοι μέλει *these things are my care*. τούτου σοι μέλει *you have a care for this*.

μémνημαι *remember*. § 67. Imperative μémνησο.

μέμφομαι -ψομαι *blame* (τινι), *charge against* (τινι τι).

μέν, see §§ 190, 191.

μέντοι *surely, however*. § 196.

μένω μενῶ ἐμένα *wait, await*.

μέρος -ους (τό) *part*

μέσος -η -ον *middle, medium*. μέσαι

νυκτες *midnight* μέση ἡβη

midlife. ἐν μέσῳ *in the midst*

μεσ-ημβρία *mid-day* (ἡμέρᾱ),

south.

μεστός -ή -όν *filled with, laden with*

(Gen. § 117).

μετά (μετ' μεθ) *with, after*. In comp. : *share with, after, differently* § 129 c.

μετα-γινώσκω -γνώσσομαι *γνωσκω*

change one's mind, repent.

-δίδωμι *give a share of, share*

§ 89. Verbal μετα-δοτέον.

-θεῖς, see μετα-τίθημι.

-πέμπομαι -ψομαι *send after, summon*.

-τίθημι *transpose, change*. § 88.

Mid. : -τίθεμαι *change, retract*.

μετ-έχω *have a share of*.

μεθ-είς, adv. part. of μεθ-ίημι *let*

loose, give up. § 98.

-ίστημι *change* § 87. τῆς

τύχης εὖ μεθ-ιστώσης (1st

part.) *fortune being changed*

for the better.

μεταξύ *between* (Gen.), *meanwhile* ;

often with a part. ; see Less.

XXXVII.

μή *not*, see §§ 144, 180, 178 II ; *lest*,

§ 180 c. εἰ μή *unless*. οὐ μή,

§ 159.

μηδαμῶς *by no means*.

μηδεὶς μηδὲμία μηδέν *no one, nothing*. § 51. Neut. as adv. *not*

at all.

μηδέποτε μήποτε *never*.

μηκέτι *no longer*.

μηπω, μή . . . πω *not yet*.

μητε . . . μητε *neither . . . nor*.

μήλαν *sheep*.

μήλειος -α -ον *of a sheep*.

μήν, see § 192.

μή*, Gen. μηνός (ὁ) *month*.

μία, see εἷς, § 51.

μίσέω -ήσω *hate*.

μισθός *hire, wages, reward*.

μνᾶ (ἡ) *mina* (= c. \$18). § 28 D.

μνεία = μνήμη *remembrance*.

μνημονεύω -σω *remember, remind*.

μνήσθητε *make mention!* imperative of ἐμνήσθην which serves as aorist to μέμνημαι.

μόγισ *with difficulty, reluctantly, scarcely*.

μοῖρα *portion, fate*.

μοιχός *adulterer*.

μοιχεύω *commit adultery*.

μόνος -η -ον *alone, only*. οὐ μόνον . . . ἀλλὰ καὶ *not only . . . but also*.

μόρος *fate, doom, death*.

μουσική *lyric poetry sung to music, literature, music, etc.*

μοχθέω *labor, be weary*.

μῦθος *word, speech, proverb, tale, myth*.

μῶν, see § 178 II.

N

ναὺς, Gen. νεώς (ἡ) *ship*, § 38.

ναυ-μαχία *sea-fight*.

νεκρός -α -όν *dead*. νεκρός (ὁ) *corpse*.

νήλυς, see s.v. νέος.

νεμ- νομ-

νέμω νεμῶ ἔνειμα *νενέμηκα* *distribute, assign, dwell in, occupy*,

manage; tend flocks. νομᾶς *νέμειν* *to tend flocks in pastures*.

νέμεσις -εως (ἡ) *distribution of what is due, hence, righteous indignation, jealousy, vengeance*.

νομή *pasture*.

νόμος *anything assigned, hence, custom, law*.

νομο-διδάσκαλος *teacher of the law*.

νομίζω νομῶ ἐνόμισα *νενόμικα* *observe as a custom, practise, use; acknowledge, believe in; deem, regard, believe*. § 179 I. τὰ νομιζόμενα *the customary (rites)*.

νέος νέᾱ νέον (νεώτερος -ώτατος, Adv. νέον and νεωστὶ) *young, new; fresh*. ἐκ νέου *from childhood*.

νήλυς -υδος (ὁ) *one who has just come* (ἐλθεῖν (ἐλυθ-)).

νεό-γαμος -ον *one recently married*.

νεότης -ητος (ἡ) *youth*.

νέφος -ους (τὸ) *cloud*.

νήσος (ἡ) *island*.

νησιώτης (ὁ) *islander*.

νηστεύω *fast* (νήστις (ἡ) *fasting*).

νίκη *victory*.

νικάω -ήσω -ησα -ηκα *conquer*.

νόμος, see s.v. νεμ-.

νόσος (ἡ) *sickness*.

νοσέω -ήσω -ησα *be ill*.

νοῦς (ὁ) *mind, thought, purpose*.

§ 29 C. ἐν νῷ ἔχειν *have in mind*. κατὰ νοῦν *in accordance with (one's) wishes*.

νοέω -ήσω -ησα -ηκα *perceive, think, suppose, plan*.

νῦν *now; just now*.

νύξ, Gen. νυκτός (ἡ) *night*. μέσαι νύκτες *midnight*.

Ξ

ξένος *stranger, foreigner, one connected with another by ties of hospitality, hence, guest (less frequently host).*

ξενίζω -ισω *entertain as a guest.*

ξίφος -ους (τό) *sword.*

Ο

ὄγκος *mass, bulk.*

ὅδε ἦδε τότε *this.* §§ 24, 105, 110.

ὁδός (ἡ) *way, road.* καθ' ὁδόν *along the road, on the way.*

ὁδοός, Gen. ὁδόντος (ὁ) *tooth.*

ὁδύνη *pain, grief.*

ὅθεν *whence.*

οἱ to him. § 21 b.

οἶα (see οἶος) *with partic., § 175e.*

οἶδα *know.* § 95.

οἶκος *house, room, household*

οἰκείος -ᾱ -ον *pertaining to the house, belonging to the family*

οἰκέτης (ὁ) *house-servant*

οἰκέω -ήσω *inhabit, dwell.*

οἰκία (ἡ) *house, household, family.*

οἰκία (τά) *plural of οἰκίον = οἶκος.*

οἰκημα -ατος (τό) *room, chamber.*

οἰκο-νομέω -ήσω *administer a household, manage (νέμω).*

οἰκονομία *household management.*

οἰκονομικός -ή -όν *skilled in managing an estate, etc.*

οἶμαι (οἶμαι) οἰήσομαι ᾤηθην *think, suppose.* § 179, I a.

οἶος οἶα οἶον *such as, what sort of.*

οἶός τ' εἶμι *I am qualified, am able.*

οἶσθα, see οἶδα.

οἶσω, οἶσομαι, see φέρω.

οἶχομαι *have gone.* See Less. LXI.

ὀκνέω *hesitate.*

ὀλβος *happiness, bliss.*

ὀλβιος -ε -ον (ὀλβιώτερος -ώτατος) *happy, prosperous.*

ὀλβίζω *deem happy.*

ὀλίγος -η -ον *scant, few, small.* ὀλίγον προτερον *a little before.*

ὀλίγου δεῖν, § 116 b.

ὀλιγο-χρόνιος -ον *short-lived.*

ὀλωλα, ὀλωλότες, see ἀπ-ὀλλυμι.

ὀμμα -ατος (τό) *eye (ὀπ-).*

ὁμός -ή -όν *one and the same.* Epic adj.

ὁμ-ῆλιξ -ικος (ὁ, ἡ) *of the same age.*

ὁμοιος -ᾱ -ον *like, similar* ὁμοίως *in like manner, equally.*

ὁμως *all the same, nevertheless.*

ὄναρ (τό) *dream*

ὄνειρος *dream.*

ὄνειδος -ους (τό) *reproach*

ὀνειδίζω *reproach, charge against one*

ὄνομα -ατος (τό) *name, noun.*

ὀνομάζω, Aor. pass. ὀνομάσθην *name, call.*

ὄντες, ὄντι, see ὢν.

ὀπότεν, ὀπόους, ὀποτε, ὀπότερος, *indirect forms respectively of*

πότεν; πόσος; πότε; πότερος;

ὅπως (see πῶς;) *how, as, how that,*

in order that. §§ 148, 149, 100.

ὀπισθεν *behind, after (Gen.).*

ὀπίσω *back, back again, after (Gen.).*

ὀπτάω *roast.*

ὀραω ὀφίομαι εἶδον ἑώρακα ᾤφθην *see.*

ὀργή *temper, mood, wrath, anger.*

ὀργῇ *in anger.*

ὀρέγομαι -ξομαι *reach out, reach after (Gen.).*

ὀρθός -ή -ον (Adv. ὀρθῶς) *upright, straightforward, right.*

ἄριθμος -ᾱ -ον *at day-break.*

ἄρκος *oath.*

ἄρμᾶ -ήσω -ήσα *set in motion, hasten; Mid. start, hasten.*

ἄρνις -ἴθος (ὁ, ἡ) *bird, cock, hen, etc.*

ἄρος (ὁ) *limit, boundary, rule, standard.*

ἄρος -ους (τὸ) *mountain.*

ἄρεις -ἔως (ὁ) *mountain-animal, i.e. mule.*

ἄρικός -ή -όν *of a mule.*

ἄρρωδέω -ήσω *fear, dread.*

ἄρτυξ -υγος (ὁ) *quail.*

ὅς ἢ ὃ *who, which.* §§ 24, 102.

καὶ ὅς and *he.* ἐς ὃ *until.*

ὅσπερ ἥπερ ὅπερ, *see § 194.*

ὅστις ἥτις ὃ τι *whoever, whatever.* §§ 27, 178, I a. ὃ τι μάλιστα = ὡς μάλιστα.

ὅσος -η -ον *as great as, how great! as many as, how many! etc.*

ὀσφύς -ύος (ἡ) *loin, loins.*

ὅτε *when.* ὅταν *whenever.*

ὅτι *that, because.*

ὃ τι, *see ὅστις.*

ὅτου, ὅτῳ, *see ὅστις.* § 27.

οὐ *of him.* § 21 b.

οὐ *where, gen. of ὅς as adverb.*

οὐ (οὐκ, οὐχ, οὐχι) *not, no!* §§ 144, 178 II, 180, and Lessons VI, XIX.

οὐδαμῶς *by no means.*

οὐδέ and *not, nor, not even.*

οὐδεὶς οὐδεμὶς οὐδέν *no one, nothing. οὐδέν (as adv.) not at all.*

οὐδέποτε *never.*

οὐδεπώποτε *never yet.*

οὐδέτερος -ᾱ -ον *neither.* § 46.

οὐκέτι *no longer (ἔτι).*

οὐκουν = οὐχι. οὐκοῦν *then, accordingly, not then . . . ?*

οὐποτε *never.*

οὐπω, οὐ . . . πω *not yet.*

οὔτε . . . οὔτε *neither . . . nor.*

οὔτοι *surely not.* § 196.

οὖν, *see § 193.*

οὔσα, οὔσι(ν), *see ὤν.*

οὗτος αὕτη τοῦτο *this.* §§ 25, 105, 110. τοῦτῳ *in this respect.* ἐν τοῦτῳ *meanwhile.*

οὕτω, οὕτως *thus, so.* οὕτως ἔχει *thus it is.*

ὀφείλω ὀφειλήσω *owe.* ὄφελον, *see § 153 b.*

ὀφελος -ους (τὸ) *advantage, profit.*

ὀφθαλμός *eye.*

ὀφθῆναι, *see ὀράω.*

ὄφης, Gen. ὄφεις (ὁ) *serpent.*

ὀχέομαι *be borne, hence, ride.*

ὀψέ *late.*

ὄψις -εως (ἡ) *vision (ὄπ-).*

ὀψομαι, *see ὀράω.*

Π

παγ-, *see πᾶς.*

παθεῖν, παθών, *see πάσχω.*

παῖς, Gen. παιδός (ὁ, ἡ) *child, boy, girl; servant.* ἐκ παιδός *from boyhood.*

παίγνιον *plaything, game.*

παιδεία *training, education.*

παιδεύω -σω *educate.*

παιδίον *little child, baby.*

παίζω *play.*

παιωνίζω *chant the paean (παιάν, παιών), honor with paeans.*

πάλαι *long ago.* *See § 134.*

παλαιός -ᾱ -όν *ancient.*

πάλιν *back, again.*

παμ-, παν-, *see πᾶς.*

παρά (παρ') *alongside, by, near.* In comp.: *beside, by, beyond, amiss.* § 129 d.

I. Compound Verbs :

παρα-βάλλω *throw beside, throw to.*

-γίγνομαι *be at hand.*

-δίδωμι *give over to. ὁ παρ-δούς the one who gave*

-καθ-ίζομαι *sit down beside.*

-κάθ-ημαι *sit beside. § 96.*

-καλέω *call to one, summon.*

-λαμβάνω *take from another, take.*

-μένω *remain beside.*

-σκευάζω *prepare, provide.*

-τίθημι *put beside.*

-φέρω *bring to one.*

-φρονέω *-ήσω be beside oneself.*

παρ-εδόθη, see παρα-δίδωμι.

-εἰμι (παρ-εἶναι, παρ-ισθί, κτλ.) *be present, be at hand.*

-έρχομαι. A. παρ-ἦλθον *pass, pass by, pass in.*

-έχω *hold beside, furnish, present.*

-ιδών, see παρ-οράω.

-όντα, see παρ-εἰμι

-οράω, A. παρ-εἶδον *look at from the side, observe.*

II Compound Nouns, etc :

παρ-άλληλος -ον *parallel.*

παρα-πλήσιος -ᾱ -ον *resembling, like.*

πάρ-οδος (ἡ) *side-entrance, entrance.*

παρ-οιμίᾱ *proverb.*

πᾶς πᾶσα πᾶν, Gen. παντός, κτλ. *all, the whole, every. § 43.*

πάγ-κακος -ον *utterly bad.*

παμ-μήτωρ -ορος (ἡ) *mother of all.*

παν-ήγυρις -εως (ἡ) *assembly (ἀγερ-).*

παν-οπλιᾱ *full suit of armor.*

πανταχῇ *in every way.*

πανταχοῦ *everywhere.*

παντοίους -ᾱ -ον *of every sort.*

πάντως *altogether, certainly.*

πάνυ *altogether, very. οὐ πάνυ not at all.*

πᾶς-σοφός -ον *wholly wise.*

πάσχω s. flr. Prin pts. Less. LXXVII.

παύω -σω -σα *make to cease, stop; Mid. cease.*

πειθ-ποιθ-πιθ-

πειθω -σω -σα -κα *persuade; Mid. obey (Dat.).*

πιστεύω -σω *trust; trust in (Dat.) (πιθ-).*

πίστις -εως (ἡ) *trust, faith.*

πιστός ἡ -όν (ἄτερος -ότατος) *faithful.*

πείρα *trial, attempt*

παιράομαι -ᾶσομαι *try. § 82 B.*

πείσομαι. I, fut. of πάσχω. II, fut. of πείδομαι.

τέμνω -ψω -ψα πέπομψα ἐπέμψην *soul, escort.*

πενία *poverty. See Less. XXIV.*

τεντακισχίλιοι -αι -α *five thousand.*

πεντήκοντα *of 50.*

πεπληγμένος, see πλήττω.

πέπονθα, see πείσχω.

περ, see § 194.

περαίνω περανῶ ἐπείρανα *bring to an end.*

περί *around, about. In comp.: around, about, over, exceeding. § 129 c.*

I. Compound Verbs :

περι-άγω *lead around.*

-εἰμι, I, *excel, survive. § 91.*

II, *go around § 93.*

-έπω, Past-Impl. περι-είπον *treat, handle.*

-έχω *surround.*

-ἡμεν, περι-ιών, see περι-εimi, II.

-ζώννυμαι gird (oneself) with.

-πατέω walk about.

-ποιέω preserve.

-ὀκοπέω consider carefully.

II. Compound Nouns, etc. :

περί-λῦπος -ον very sad.

-χαρής -ές overjoyed.

πεσεῖν, πεσών, see πείτω.

πέυσσμαι, see πυνθάνομαι.

πεφευγώτας, see φεύγω.

πήρᾱ wallet.

πιέζω press, weigh down.

πικρός -ᾶ -όν sharp, bitter, harsh.

πίνω πίομαι ἔπιον drink.

πίπτω πεσοῦμαι ἔπεσον πέπτωκα fall.

πίστις, πιστός, see πειθ-.

πλάνη wandering, travels.

πλάσσω, F. πλάσω mould, shape.

πλατεῖα street.

πλείων -ον, πλείστος -η -ον more ; most. See πολὺς. ὡς πλείστον quam maxime.

πλέω πλεύσομαι ἔπλευσα sail.

πλοῦς (ὁ) voyage. § 29 C.

πλήθος -ους (τό) multitude, quantity.

πλήν except. § 180.

πλήττω, Pf. πέπληγα strike.

πλούτος wealth.

πλουτέω be rich.

πλούσιος -ᾶ -ον (-ώτερος -ώτατος) rich.

πόθεν ; whence ? how ?

ποι ; whither ?

ποιέω -ήσω make, do. λόγον ποιέσθαι, I, make a speech. II, take account of.

ποίημα -ατος (τό) poem.

ποιητής (ὁ) poet.

ποικίλος -η -ον many-colored.

ποίμνη flock.

ποῖος ; ποῖᾶ ; ποῖον ; of what sort ?

πόλεμος war.

πολεμέω -ήσω be at war, fight with.

πολέμιος -ᾶ -ον hostile.

πολιός -ᾶ -όν gray.

πόλις -εως (ή) city.

πολιτεῖα citizenship, government, republic.

πολίτης (ὁ) citizen.

πολιτικός -ή -όν pertaining to citizens, political.

πολύς πολλή πολὺ much, Pl. many.

§ 45. Comp. πλείων, Superl.

πλείστος. § 47 B. πολὺ as adv. much. τὸ πολὺ = τὰ

πολλά for the most part.

πολλάκις many times.

πολυμαθῖα much-learning.

πονηρός -ᾶ -όν bad, depraved. δ'

πονηρός the evil one.

πονηριᾶ badness.

πόνος toil (πεν- πον- ; πενᾶ).

πόντος sea.

πόρος ford, strait, way, device.

πορεύομαι proceed, go.

πόρρω, see Less. XLIII.

πόσος ; πόση ; πόσον ; how much ?

ποταμός river.

πότε ; when ? ποτέ at some time, ever, once, at length. τί ποτε ; why in the world ? ποτέ μὲν . . . ποτέ δέ at one time . . . at another.

πότερος ; ποτέρᾱ ; πότερον ; which (of two) ? Less. XXII.

ποτέρωθι ; ποτέρωσε ; on which side ?

πού ; where ? που somewhere, somewhat, I suppose, about (with numerals).

πούς, Gen. ποδός (ὁ) foot.

πρεσβύτερος -ᾶ -ον older.

πράττω *do, fare* (πρᾶγ-). Prin. pts. Less. LX, and see § 66 c.

πρᾶγμα -ατος (τό) *thing, event, affair.*

πρίν *before.* §§ 130 b, 170, 172, 11 f.
πρό *before, in preference to.* In comp. : *before, forth, prior.* § 124 d.

I. Compound Verbs :

προ-αίρεσμαι, A. προ-εὐλόμην *choose (in preference).*

-θες, see **προ-τίθηναι**.

-θυμέομαι *be zealous* (θυμός).

-κειμαι *lie before, be laid out* (like a corpse).

-πέμπω *send forth.*

-ποιέω *do previously.*

-σημαίνω *indicate in advance.*

τείνω *stretch forth*

-τίθηναι *place before, set forth, propose, expose.*

-τιμάω -ήσω *honor, value.*

-φέρω *bring before one, present*

II. Compound Nouns, etc. :

πρό-βατα (τά) *sheep* (βαίνω).

προ-βοσκός *assistant shepherd.*
Very rare.

πρό-γονος *ancestor* (γεν- γον-).

πρό-θυμος -ον (-ότερος -ότατος, Adv. **προ-θύμως**) *eager, zealous.*

πρόρ-ριζος -ον *by the roots* (ρίζα *root*).

πρό-τασις -εως (ῆ) *a stretching forward, proposition* (τείνω).

πρότερος -ᾱ -ον *former, sooner.*
See **πρώτος**. (τὸ) **πρότερον** *before, formerly, sooner.* ἡ **γυνή** **ἤρετο** **προτέρᾱ** *his wife asked before* (he could speak).

πρός *toward, with reference to, in addition to, by.* In comp. : *toward, besides, by.* § 129 f.

I. Compound Verbs :

προσ-άγω *lead toward.*

-δέομαι *require besides, beg from one.*

-δοκῶ *expect.*

-έρχομαι, Past-Imprf. **προσ-ῆα**, F **πρόσ-ειμι**, A. **προσ-ἦλθον** *go toward.*

-εύχομαι -εύσομαι *pray to.*

-έχω, Past-Imprf. **-είχον** *hold toward.* τὸν νοῦν π. *pay attention.*

-ήκω *come to, belong to.*

-θῶ, see **προσ-τίθηναι**.

-καλέομαι *call to oneself.*

-κειμαι *be placed by, belong to.* § 97.

-κυνέω -ήσω *ησα make obsequance to.*

-ποιέομαι *attach to oneself.*

-στάντες *standing near* (ῥσταμαι).

-τάττω *assign to.* τὸ **προσ-ταχέν** *the assigned task.*

-τίθηναι, *put to, add to.*

II. Compound Nouns, etc. :

προσ-έτι *furthermore.*

προσ-θήκη *supplement* (τίθηναι).

προσ-φιλής -ές (-εστινος -εστατος) *dear to.*

πρόσ-ωπον *jace, person* (in a dialogue, etc.).

πρόσθεν *in front of* (Gen. § 130). *former.*

πρότερος, see **πρό** (end).

πρώτος -η -ον *first.* (τὸ) **πρώτον** *as adv. first.*

πτωχός *beggar.*

πυνθάνομαι *learn by inquiry, hear, inquire.* Prin. pts. Less. LXX.

πῦρ, Gen. **πυρός** (τό) *fire.*

πω *yet.* οὐ . . . **πω** *not yet.* οὐδε- **πώποτε** *never yet.*

πωλέω -ήσω -ησα *offer for sale, sell.*
 πώς; *how? πως somehow, by chance.*

P

ῥάδιος -α -ον (Adv. ῥαδίως) *easy.*
 ῥαψωδός *a reciter of epic poems, rhapsodist* (ῥάπτω *stitch together; ῥῶδή song*).
 ῥέω ῥεύσομαι ἔρρευσά *flow* (ῥεν- ῥυ-).
 ῥήμα -ατος (τό) *saying, phrase, verb.*
 ῥυθμός *rhythm, temper, disposition.*
 ῥώμη *strength.*

Σ

σάββατον Sabbath. A Semitic word.
 σαφής -ές (Adv. σαφῶς) *clear.*
 σαφηνῶς = σαφῶς.
 σημαίνω *point out, indicate by a sign.* Prin. pts. Less. XLVIII.
 σήμα -ατος (τό) *sign, mark, tomb.*
 σιγή *silence.*
 σίδηρος *iron.*
 σιδηροῦς -ᾱ -οῦν *of iron.* § 41.
 σκηνή *tent, stage-building, scene, stage.*
 σκιά *shadow.*
 σκεπ- σκοπ-
 σκοπέω σκέψομαι *examine carefully, consider.* Less. LX, LXV.
 σκεπτικός -ή -όν *thoughtful.*
 σκοπός *watchman, spy; target.*
 σκότος -ους (τό) *darkness.*
 σκοτεινός -ή -όν *dark.* A less correct (late) spelling is σκοτινός.
 σμικρός -ᾱ -όν = μικρός.
 σός σή σόν *your, yours.*
 σπευδ- σπουδ-
 σπεύδω -σω -σα *urge on, hasten, be eager.*
 σπουδή *haste, zeal, earnestness.*

σπουδάζω -άσομαι *be earnest, do earnestly.*

στάδιον stade (i.e. a measure of length, = 600 Gk. feet (= c. 582 Eng. feet)), *race-course, 200-yard dash, stadium.*

σταθείς, στάς, see ἵστημι. § 87.

στέλλω στελῶ ἵσטיλα *equip, despatch.*

στερέω -ήσω, Pf. pass. ἐστέρημαι *deprive of.*

στήθος -ους (τό) *breast.*

στήναι, στήτε, see ἵστημι. § 87.

στόμα -ατος (τό) *mouth.*

στρατός *army.*

στράτευμα -ατος (τό) *expedition, army.*

στρατηγός *general* (ἄγω).

στρατηγέω *be a general, be general of* (Gen.).

στρατιώτης (ὁ) *soldier.*

στρέφω -ψω -ψα, Aor. pass. ἐστράφην *twist, turn.* ἔαν μὴ στραφήτε *if ye turn not.*

σύν (συγ-, συλ-, συμ-, συμπ-, συσ-, συν-) *with.* In comp.: *with, completely.* § 125 b.

I. Compound Verbs:

συγ-γίγνομαι, A. συν-εγενόμην *associate with.*

-καθέξομαι *sit down with.*

συν-λέγω -ξω -ξα *gather together, collect.*

συν-βαίνω *come together, agree, agree with.*

-παίζω *play with.*

-παρα-καθέξομαι *sit down beside with.*

-πέμπω -ψω -ψα *send with.*

-περι-πατέω *walk about with.*

-φέρω *bring together, be useful, be advantageous.*

συν-άγω -άξω -ήγαγον -ήχα *bring together, collect.*

-εἰμι *be with.*

-εξ-αιρέω -ήσω -εἶλον *assist in driving out.*

-νέω -νήσω -ἐνησα *pile together.*

-οικέω *live with.*

-τυγχάνω, Α. συν-έτυχον *meet with, happen to.* τὰ συν-τυχόντα *experiences.*

II. Compound Nouns, etc.:

συν-γενής -ές *born with, akin to.*

συν-γνώμη *pardou.*

σύν-γραμμα -ατος (τό) *a writing, book, etc.*

συν-βουλή *counsel.*

σύμ-βουλος *counsellor.*

σύμ-μαχος *an ally (μάχομαι).*

συν-παθής -ές *sympathetic (πάσχω).*

συν-πόσιον *drinking-bout, symposium.*

συν-φορὰ *event, chance, misfortune.*

συν-αγωγή *a bringing together, synagogue.*

σύν-δουλος συν-δούλη *a fellow-slave.*

συν-εργός *a helper in work.*

συν-ουσία *a being with, intercourse, company.*

σφάζω -ξω -ξα *cut the throat.*

σφόδρα *very, very much, vigorously.*

σφών, σφισι, § 21 b.

σχεδόν *near, nearly, almost.*

σχέις, σχεῖν, σχών, see ἔχω.

σχολή *leisure.*

σώζω σώσω ἔσωσα *save.*

σώστρα (τά) *thank-offering for deliverance.*

σῶμα -ατος (τό) *body.*

σώφρων -ον *of sound mind, discreet, sober.*

σωφροσύνη *soundness of mind, good sense, self-control.*

Τ

τάλαντον *a balance, weight, talent (= c. \$1080).*

ταμείον *store-room, closet.*

ταπεινώ -ώσω *make lower, humble.*

τάττω -ξω -ξα τέταχα τέταγμα *τάχθην arrange, order, assign.*

ταῦτά, ταῦτό = τὰ αὐτά, τὸ αὐτό.

ταφή *burial (θάπτω)*

τάχα *quickly; perhaps.*

ταχύς -εία -ύ (Comp. θάττων (for θαχίων), Superl. τάχιστος -η -ον; Adv. ταχέως and ταχύ) *quick. ὡς τάχιστα as quickly as possible. ἐπειδὴ (or ὥς) τάχιστα as soon as. τὴν ταχίστην (δόδον) with all speed, at once.*

τε and. § 195.

τεθνήκως τεθνάναι τεθνηκότες, see ἀποθνήσκω.

τεκ- τοκ-

τίκτω τέβομαι ἔτεκον τέτακα *beget; bear (young). ὡς τίκτειν to lay eggs.*

τέκνον = τόκος *child.*

τέκτων -ονος (ὁ) *carpenter.*

τέλος -ους (τό) *end, fulfilment, issue. τέλος as adv. finally.*

τελέω τελέω ἐτέλεσα *bring to an end, complete, pay (a debt, etc.).*

τέλειος -α -ον *completed, accomplished.*

τελευτή *completion, end.*

τελευτάω -ήσω -ησα -ηκα *bring to an end; die.*

τελώνης (ὁ) *a tax-collector.*

τέβομαι, see τίκτω.

τέρψις -εως (ἡ) *enjoyment*.

τέταγμαι, see τάττω.

τέτοκα, see τίκτω.

τέταρτος -η -ον *fourth*.

τετυχημένος τεύξομαι, see τυγχάνω.

τέχνη *art, profession, manner, means*.

τεχνάσμαι -ήσομαι *make by art, devise*.

τῇδε *in this place* (ἵδε).

τίθημι *put, place*. See § 88 and Less. LXXVI.

τίκτω, see τεκ-.

τίμη *honor, value, price*.

τιμάω -ήσω *hold in honor, value*.

τίμιος -ᾱ -ον (-ώτερος -ώτατος) *honored, precious*.

τιμωρέω -ήσω (*uphold honor*) *assist one who has suffered wrong, avenge* (Dat., § 120 c).

τιμωρίᾱ *vengeance*.

τίς; τί; *who? what?* § 27. τί; or διὰ τί; *why?*

τις, τι *any one, any thing, some one, some thing, a, a sort of, etc.* § 27. τι *as adv. somewhat, at all*.

τοι *in truth, surely*. § 196.

τοίνυν *therefore, surely, moreover, then*.

τοιόσδε τοιάδε τοιόνδε *such, so great, so bad, etc.*

ἔλεγε τοιάδε *he spoke as follows*.

τοιούτος τοιαύτη τοιοῦτο = τοιόσδε, κτλ. ἐν τῷ τοιοῦτῳ *in such a case*.

τόκος, see τεκ- τοκ-.

τολμάω -ήσω -ησα *undertake, endure, dare*.

τόπος *place*.

τοσοῦτος τοσαύτη τοσοῦτο(ν) *so great, so tall, so long, etc.*

τοσαῦτα *so much*.

τότε *at that time, then*.

τοῦδε τῷδε, see ἵδε.

τοῦνομα = τὸ ὄνομα.

τοῦτο τούτῳ, κτλ., see οὗτος.

τραγωδο-ποιός *a writer of tragedies*.

τράπεζα *table*.

τραφεῖς τραφήναι, see τρέφω.

τρεπ- τροπ- τραπ-

τρέπω -ψω -ψα *turn*. Mid. *turn (oneself)*. See Less. LX.

τροπή *a turning*.

τρόπος *turn, way, manner*. τίνα

τρόπον; *in what way?* παντὶ

τρόπῳ *in every way*. ὅτῳ τρόπῳ *in what manner*.

τρεφ- τροφ- τραφ-, for θρεφ-, κτλ.

τρέφω θρέψω *rear, nourish*. See Less. LX.

τροφή *nourishment, food, nurture*.

τροφός (ὁ, ἡ) *nurse*.

τρέχω δραμοῦμαι ἔδραμον *run*.

τρίς *three times*.

τρίτος -η -ον *third*.

τευχ- τυχ-

τυγχάνω τεύξομαι ἔτυχον τετύχηκα *hit, obtain* (Gen.); *chance* (with participle, § 176 c). Less. LVIII.

τύχη *fortune, chance*.

τύμβος *tomb*.

τύπτω τυπτήσω *strike*.

τύραννος *absolute sovereign, tyrant*.

τυραννίς -ίδος (ἡ) *despotic rule*.

τῷ = τινι, see τίς.

τῷδε, see ἵδε.

Υ

ὔδωρ, Gen. ὕδατος (τό) *water*. § 39. υἱός *son*. § 39.

ὑμέτερος -ᾱ -ον *your, vester*.

ὑπνος *sleep*.

ὑπέρ *above, on behalf of, concerning*. § 127 c.

ὑπό (ὑπ' ὑφ') *under, by*. In comp.: *under, by, somewhat, secretly*. § 129 g.

I. Compound Verbs:

ὑπο-δεῖκνυμι -δείξω -έδειξα *show secretly, give a glimpse of*
-δέχομαι -ξομαι -ξάμην *receive under*.

-δέω -δήσω -έδησα *bind under, fasten on*.

-δύνω, Δ. ὑπ-έδυν *go under, get under, put on*. § 86.

-λαμβάνω *take up (under) understand, reply*.

-λείπω *leave remaining*. ὑπ-ελέλειπτο *he was left*.

-τίθημι -θήσω *put under, expose*.

ὑπ-ηρετέω -ήσω (*serve as a rower (ὑπ-ηρέτης)*) *serve, minister to (Dat.)*.

II. Compound Nouns, etc.:

ὑπο-γραφεύς -έως (ὁ) *a secretary*.

ὑπο-κριτής (ὁ) *an answerer, actor, hypocrite*.

ὑπό-λοιπος -ον *left, remaining*.

ὑπ-ηρέτης (ὁ) (*an under-cover*) *underling, servant*

ὑστερος -ᾱ -ον *latter, behind, next, later than, after (Gen.)*.

ὑστέραιος -ᾱ -ον *on the day after, next day*. τῇ ὑστέραιᾳ *on the next day*.

ὑς, Gen. ὑός (ὁ, ἡ) *swine, boar, sow*. ὑφαίνω *weave*.

Φ

φαγεῖν, φαγών, *see* ἐσθίω.

φαῖν φάναι, *see* φημί.

φαῖν φανῶ *show*. Mid. φαίνομαι φανούμαι ἐφάνην (*show oneself*) *appear*. ὡς φαίνεται *as it appears*. φαίνει ἀγνοῶν

you are clearly ignorant § 176 g.

φαλακρός -ᾱ -όν *bald*.

φανείς φανῆναι φανῶσι, *see* φαίνομαι.

φάναι φασί φάσκων, *see* φημί.

φάρμακον *a drug, medicine, cure*.

φαῦλος -ν -ον *slight, paltry, of no account*.

φέρ- φορ- φε-

φέρω οἴσω ἤνεγκα *bear, endure, bring, lead, carry off*. Mid.

φέρομαι οἴσομαι *carry off for oneself, win*. φέρε δὴ *come now!* μισθὸν φέρειν *receive wages*.

φορᾶ *a carrying, motion, load*.

φορμίσκος *a small basket*.

φεῦ *oh! ah! alas!*

φευγ- φυγ-

φεύγω -ξομαι ἐφυγον πέφευγα *flee*.

φυγή *flight*.

φι- φω- φᾶ-

φήμη *prophetic voice, saying, report, fame*.

φημί φήσω and ἐρῶ ἔφησα and εἶπον *declare, say*. §§ 94, 179, I.

φωνή *voice*.

φθονερός -ᾱ -όν *jealous*.

φίλος -η -ον *beloved, dear*. φίλος (ὁ) *friend*.

φιλ-άνθρωπος -ον *loving mankind*.

φιλ-έταιρος -ον *loving one's comrades*.

φιλῶ -ήσω *treat affectionately, love, kiss, be wont*

φιλῖα *friendship*.

φιλικός -ή -όν (Adv. φιλικῶς) *befitting a friend*

φίλιος -ον *friendly*.

φιλό-λογος -ον *fond of words, fond of argument, fond of literature*.

φιλο-μαθής -*ης* *eager for knowledge.*

φιλό-σοφος -*ον* *loving wisdom.*

φιλοσοφείω -*ήσω* *pursue knowledge, be a philosopher.*

φοβέω -*ήσω* *terrify. Mid. fear. Less. LXVIII.*

φοιτάω -*ήσω* *go to and fro, go (or come) frequently.*

φόνος *murder, gore.*

φονεύς -*έως* (ὁ) *murderer.*

φονεύω -*σω* *murder.*

φορμίσκος, *see φέρ-.*

φράζω φράσω ἔφρασα *point out (to) tell. Mid. (point out to oneself) ponder, plan.*

φρονέω -*ήσω* *think, have understanding, intend. μέγα φρονεῖν be proud.*

φρόνημα -*ατος* (τό) *mind, intention, pride.*

φρόνησις -*εως* (ή) *intention, perception, prudence.*

φρόνιμος -*ον* (Adv. φρονίμως) *in one's right mind, thoughtful, prudent.*

φροντίζω -*ιῶ -σα* *consider, reflect; have a care for (Gen.).*

φροντίς -*ιδος* (ή) *care, heed, anxiety.*

φυγή, *see φεύγ-.*

φύλαξ -*ακος* (ὁ) *guard.*

φυλακή *a guarding. φυλακήν ἔχων being on the watch, taking precautions.*

φυλάττω -*ξω -ξα -χα* *guard.*

φύσις -*εως* (ή) *nature, natural bent, character.*

φωνή, *see φη-.*

φῶς, Gen. φωτός (τό) *light.*

φωτεινός -*ή -όν* *full of light, bright. A less correct (late) spelling is φωτινός.*

χαλεπός -*ή -όν* *difficult, painful.*

χαρ-

χαίρω χαίρήσω *rejoice, enjoy.*

χαρίζομαι *please, seek to favor (Dat.).*

χάρις, Gen. χάριτος (ή) *grace, favor, kindness, gratitude.*

χαρακτήρ -*ήρος* (ὁ) *an instrument for marking; a mark engraved or impressed, features, character.*

χείρ, Gen. χειρός (ή) *hand. Dat. pl. χερσίν(ν).*

χείρων χειρόν *worse. See § 47 B.*

χήρᾱ *widow.*

χίλιοι -*αι -α* *a thousand.*

χόλος *bile, bitterness, anger.*

χορδή *gut, string made of gut, chord.*

χρη- χρη-

χράσμαι -*ήσομαι -ησάμην* (*serve oneself with*) *use (Dat.).*

χρή, Infin. χρήναι *there is need, one ought, etc. (Infin.).*

χρήμα -*ατος* (τό) *thing, matter, possession.*

χρήσιμος -*η -ον* *useful.*

χρηστός -*ή -όν* *serviceable, good.*

χρίστος -*ή -όν* *to be rubbed on (as ointment), anointed. Χριστός (ὁ) the Anointed One.*

χρόνος *time. χρόνῳ in time. ἐπὶ χρόνον for a time. μικρόν χρόνον for a short time.*

χρῶσός *gold.*

χρῶσιον *coined gold, money.*

χρῶσους -*ή -οὖν* *of gold.*

χρῶσο-τόκος -*ον* *laying golden eggs.*

χρώμενος, *see χράσμαι.*

χώρᾱ *space, place, country, one's station.*

χωρίς *apart, apart from (Gen.).*
130.

Ψ

ψεύδομαι -σομαι -σάμην *speak falsely, lie.*

ψευδής -ης *lying, false.*

ψεύστης (ὁ) *liar.*

ψεύδος -ους (τὸ) *falsehood.*

ψευδο-μαρτυρέω -ήσω *bear false witness.*

ψυχή *breath of life, life, soul.*

Ω

ὦ *oh!* ὠγαθέ *good sir!* ὠνθρωπε =
ὦ ἄνθρωπε.

ὥδε *as follows, thus (ἵδτε).*

ὠμός *shoulder.*

ὢν οὐσα ὄν, Gen. ὄντος, κτλ. *being.*

τῷ ὄντι *in truth.*

ῥόν *egg.*

ῥπτησε, see ὀπτᾶω.

ῥρᾱ *season, hour, fitting time, springtime, prime of life.* ῥρᾱ (έστι) γράφειν *it is time to be writing.*

ῥρμησα, see ὀρμάω.

ὦς, § 197.

ὡσαύτως *in the same way, just so.*

ὡσπερ *just as.* § 194.

ὥστε *so that, so as to* (followed by Indic. or Infin. § 151).

ὠφέλιμος -ον *serviceable, beneficial.*

ὠχείτο, see ὀχέομαι.

ῥχώμην, see οἰχώμαι

II

PROPER NOUNS AND ADJECTIVES

A

Ἄγης ὁ **Ἀρχιδάμου** *Agis*, son of *Archida'mus*, a king of Sparta during the last quarter of the fifth century.

Ἀθήναις to *Athens*.

Ἀθῆναι (ai) *Athens*. **Ἀθηναῖος** -**ων** *Athenian*.

Αἰολεύς -**εως** (ὁ) an *Aeolian*.

Αἰσχύλος *Aeschylus*, an Athenian tragic poet, 525-456.

Αἴσωπος *Aesop*, the "Uncle Remus" of ancient Greece, who is said to have lived during the first half of the sixth century. The collection known as Aesop's Fables includes many stories of later authorship.

Ἀλκιβιάδης *Alcibiades*, a kinsman of Pericles. He was handsome, brilliant, and rich, but very immoral and utterly unscrupulous.

Ἀνακρέων *Anacreon*, a lyric poet of the sixth century, poet laureate at the court of Polycrates, of Samos. Only fragments of Anacreon's verses are extant, but there is preserved a large collection of inferior imitations known as *Anacreontics*.

Ἀνδρῶν ὁ **Ἀνδροτίωνος** *Andron*, son of *Andro'tion*, an Athenian.

Ἀνθολογία *Anthology* (i.e. *nosegay*), a collection of Greek idyls, odes, elegies, and epigrams ranging from the seventh century B.C. to the twelfth century A.D. See *s.v.* **Μελέαγρος**.

Ἀντίμοιρος ὁ **Μενδαῖος** *Antimoe'rus* of *Mende*, a sophist and a pupil of Protagoras.

Ἀντισθένης *Antisthenes*, an *Athe-nian*.

Ἀπολλόδωρος *Apollodo'rus*, father of Hippocrates.

Ἀργεῖος -**ων** *Argive*.

Ἀρτεμβάρης *Artem'bares*, a Median.

Ἀτρεΐδαι *Atri'dae*, i.e. sons of A'treus, namely, Agamemnon and Menela'us.

Ἀρίστιππος *Aristippus*, a philosopher, pupil of Socrates and founder of the hedonistic school of philosophy.

Ἀριστοτέλης *Aristotle*, philosopher and scientist (384-322 B.C.).

Ἀριστοφάνης *Aristophanes*, Athenian comic poet (445-385 B.C.), the most brilliant representative of the Old Comedy.

Ἄτυς *A'tys*, son of Croesus.

Γ

Γλαύκων *Glaucon*, father of Char-mides.

Γόρδιος ὁ Μίδου *Gordius, son of Midas*, a king of Phrygia and father of the famous Midas.

Γοργίας *Gorgias*, one of the most famous of the sophists. Plato named one of his dialogues after him.

Δ

Δαρείος *Dari'us*, a king of Persia.

Δελφοί *Delphi*, a famous oracle of Apollo in Phocis.

Δημοκράτης *Demo'crates*, father of Lysis.

Δημόκριτος *Demo'critus*, a celebrated philosopher of the fifth century.

Δημοφών *Demophon*, father of Menexenus.

Δία, Διός, see **Ζεύς**.

Διαθήκη *Testament*. The New Testament (*Ἡ Καινὴ Διαθήκη*) consists in part of original Greek documents, in part of translations. With the exception of the book of Hebrews and an occasional sentence elsewhere the style of the Greek New Testament is innocent of literary refinements, while the language is in the main that of the common people. The New Testament is the most important representative of the colloquial form of the post-classical dialect known as the **Κοινὴ** (*ἡ κοινὴ διάλεκτος*) or *Common dialect*.

Διογένης Λαέρτιος *Diogenes Laërtius* (i.e. of *Laërtê*). He wrote, probably in the third century A.D., the lives of the philosophers.

Δωριεύς *-εύς* (δ) a *Dorian*.

Ε

Ἑλλάς -άδος (*ἡ*) *Hellas*, i.e. *Greece*.

Ἐπικούρος *Epicu'rus*, a philosopher and founder of the Epicure'an school of philosophy.

Ἐπίχαρμος *Epichar'mus*, a comic poet of Sicily and a contemporary of Aeschylus. He was the first great comic poet of Greece.

Ἐρυξίμαχος ὁ Ἀκουμανοῦ *Eryxi'machus, son of Acumenus*, a physician at Athens.

Εὐθύδημος *Euthydar'mus*, an acquaintance of Socrates.

Εὐκλείδης *Euclid*, a famous mathematician of Alexandria. He flourished at the end of the third century B.C. and wrote numerous mathematical treatises of which the most celebrated is his "Elements of Geometry" in thirteen books.

Εὐρῆινος Πόντος *The Eurine Sea*.

Εὐριπίδης *Euripides*, an Athenian tragic poet (480-406 B.C.).

Ζ

Ζεύς, Gen. **Διός**, *Zeus*.

Η

Ἡλιοδόρα *Heliodo'ra*, one of the loves of Meleager.

Ἡρά *He'ra*. Her most important temple was at Argos.

Ἡράκλειτος *Heracli'tus*, a philosopher of Ephesus, who flourished about 500 B.C.

Ἡράκλῆς, Gen. **Ἡρακλέους**, *Heracles*.

Θ

Θέογνις *Theog'nis*, an early elegiac poet, and perhaps the best repre-

sentative of the sententious style. He employed the elegiac couplet (see Less. III). Many of the verses commonly attributed to Theognis were written by other poets. He frequently mentions his friend Cynrus, a young Dorian noble, in his verses.

Θεόδωρος *Theodo'rus*, a mathematician, said to have been a teacher of Socrates.

I

Ἰπποκράτης ὁ Ἀπολλοδώρου *Hippo'crates, son of Apollodo'rus*, a friend of Socrates.

Ἰππόνικος *Hipponi'cus*, father of Callias. See Less. LII, Σχόλια.

Ἴωνες (*oi*) *the Ionians*.

Κάδμος *Cadmus*, the reputed founder of Thebes.

Καίσαρ-αρος (*δ*) *Caesar*.

Καλλίμαχος *Calli'machus* (c. 310-240 B.C.), poet, literary critic, philologist, bibliographer, librarian of the great library at Alexandria.

Κίλικες (*oi*) *the Cilicians*.

Κλιβούλος *Clibu'tus*.

Κύρνος, see **Θεόγνις**.

Κύρος *Cyrus*, king of Media and Persia. By vastly enlarging the boundaries of his empire, Cyrus gained for himself the title of "The Great." His rule extended from 558-529 B.C.

Λ

Λακεδαιμόνιος -*α* -*ον* *Lacedaemonian*.

Λακωνικά (*τά*) *Laconisms*, the title of one of Plutarch's essays.

Λυδός *a Lydian*.

Λύκιοι (*oi*) *the Lycians*.

Μ

Μελέαγρος *Meleag'ger*, a late Greek lyric poet, born at Gadara in Syria. He lived in the first century B.C., and was the first to make a noteworthy anthology of Greek poets.

Μένανδρος *Menander*, an Athenian comic poet of the late fourth century, and the best known representative of the New Comedy. His plays abounded in sententious sayings, more than seven hundred of which, each consisting of a single verse, have been preserved in a collection known as the **Μονόστιχοι** (i.e. *single-verse quotations*) of Menander.

Μενέξενος *Menex'enus*, a friend of Lysis.

Μήδος *a Mede*. **Μηδικός** -*ή* -*όν* *Median*

Μιθραδάτης *Mithrada'tes*, a Persian name.

Μίκκος *Miccus*, a sophist.

Μῦσος *a Mysian*. **Μύσιος** -*α* -*ον* *Mysian*.

Ν

Νικίας ὁ Νικηράτου *Nicias, son of Nicer'atus*, an Athenian general.

Νικοτέλης *Nico'teles*.

Ὀλύμπος *Olympus*, a mountain in Mysia.

Ὅμηρος *Homer*.

Ὅρφεύς *Orpheus*.

Ξ

Ξάνθιππος *Xanthippus*, a son of Pericles.

Ξενόφαντος *Xenophantus*.

Ξενοφών *Xenophon*, soldier, country gentleman, and author (born c. 430 B.C.). The quotations in the Lessons are from his *Memorabilia* or *Memoirs of Socrates*, of whom he was a great admirer.

Π

Πάν *Pan*, a rural god.

Πάραλος *Par'alus*, a son of Pericles.

Παυσανίας *Pausanias*, an Athenian.

Παφλαγών -όνος (ὁ) *a Paphlagonian*.

Περικλῆς -έους *Pericles*, an Athenian statesman (died 429 B.C.).

Πέρσης (ὁ) *a Persian*. One of the plays of Aeschylus is called the *Persians* (Πέρσαι).

Πίνδαρος *Pindar*, one of the chief lyric poets of Greece (518-442 B.C.).

Πλάτων *Plato*, the first great philosopher of Greece, pupil of Socrates and teacher of Aristotle (428-347 B.C.).

Πλούταρχος *Plutarch*, a Greek author and lecturer of the first century A.D. He wrote *Parallel Lives* of famous Greeks and Romans, and innumerable essays on miscellaneous subjects.

Πρωταγόρας *Protagoras*, a famous sophist of the fifth century.

Πυθαγόρας *Pythagoras*, a celebrated Greek philosopher of the sixth century.

Σ

Σάρδεις -ων (αι) *Sardes or Sardis*, capital of Lydia.

Σόλων *Solon*, an Athenian statesman of the sixth century.

Σοφοκλῆς -έους (ὁ) *Sophocles*, an Athenian tragic poet (497-405 B.C.).

Σύριος -ᾱ -ον *Syrian*.

Σωκράτης *Socrates*, Athenian philosopher (469-399 B.C.).

Τ

Τέρπανδρος *Terpander*, one of the earliest of the Greek lyric poets.

Τιμάριον *Timar'ion*, one of the loves of Meleager.

Τιμόθεος *Timotheüs, Timothy*.

Φ

Φαῖδρος *Phaedrus*, an Athenian and friend of Plato, who named one of his dialogues after him.

Φάσων -ωνος (ὁ) *Phason*, the brother of Hippocrates.

Φιλήμων *Phile'mon*, a comic poet, one of the rivals of Menander.

Φιλίππιδης ὁ Φιλομήλου *Philippides, son of Philome'lus*. Nothing is known about either of these.

Φρυγία *Phrygia*. **Φρύγιος** (ὁ) *a Phrygian*.

Χ

Χαρμίδης *Char'mides*, the father of Plato's mother.

